Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics, ✦ ✦ Sermons, and Methods of Church Work ✦ ✦

Volume VI. AUGUST, 1905 Number 11

Best Thoughts from the Baltimore Christian Endeavor Convention.

REPORTED BY J. ALEX. ADAIR.

CONSCIENCE-PRICKING SCRIPTURE. (668)

Rom. 2: 15; John 5: 45.

When Dr. Ashmore of the Baptist Mission went to China he began his work by translating the Epistle to the Romans into the Chinese tongue. The Chinese people received it with sneers. They said: "You wrote it since you came. In this book you are writing against us." The word of God is true in its delineation of sin among every people and in every age.—O. P. Gifford.

PROGRESS OF THE WORD OF GOD.

Isa. 11: 9; Isa. 55: 11. (669)

June 20, 1837, the King of England died. Two hours later there came to his wife in her sorrow the announcement that she had been proclaimed Queen. Before the close of that day the larger portion of the population of England and Scotland and Ireland had received the intelligence and had shouted "Long live the Queen." Within five days the news of the Queen's accession had traveled as far as the Orkneys. Within two weeks Canadians were praying for the Queen, that she might have a long and auspicious reign. In a few months Indians on the far distant frontier spoke of the event, and in less than a year the Australian in the bush knew the name of the Queen to whom he must render obedience and pledge loyalty. It required less than twelve months to carry this message to the inhabitants of that empire on which the sun never sets. More than eighteen hundred years ago Christ died for man's sins and as yet only a fraction of the world has heard the story of his great redemption.—O. P. Gifford.

TIMELY CURE FOR A LAMENT. (670)

In this connection it may be noted that the London Times of June 21st reports the decision of the High Court of Justice, Chancery division, has approved the Robert Arthington trust scheme. The scheme involves an amount of £900,000.

The testator, who died in October, 1900, after giving one-tenth of his residuary estate for the benefit of certain first cousins, gave five-tenths of his residuary estate for the Baptist Missionary Society of London and four-tenths for the London Missionary Society, and declared that the respective shares in his residuary estate so bequeathed as aforesaid should be vested in committees, such committees to hold the said respective shares "upon trust as to both the capital and income thereof, to apply the same in their uncontrolled discretion for the purpose of spreading the knowledge of God's Word among the heathen (excluding Mohammedan populations)."

The testator also expressed a wish that if practicable his gifts should be applied "for the purpose of giving to every tribe of mankind which has them not, and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospel of John and the Gospel of Luke, together with the book of the Acts of the Apostles printed in the language of that tribe," and to teach such tribes to read, with a view to evangelize such tribe and others by their means, and that the trustees should map out the world in its parts unreached by Holy Scripture and supply such parts with at least the printed Gospels of John and Luke and the Acts of the Apostles, as far as it might be found practicable so to do.

[Arrangements were included for the immediate expenditure of $700,000 of the fund.—Editor.]

FORBIDDEN TO JEW AND GENTILE.

Rom. 10: 19; 11: 11; Acts 17: 26, 27. (671)

In the Sultan's Museum in Constantinople is a marble slab with an inscription in three languages, Greek, Hebrew and Latin, forbidding Gentiles to enter the court. Eighteen centuries ago this tablet stood on the balustrade between the court of the Gentiles and the court of the Israelites in the Jewish temple at Jerusalem. Today no Jew is allowed to set foot on the temple area in Jerusalem. No Christian is allowed on the area without a Mohammedan guard. Neither Christian or Jew is al-

lowed to enter the Mosque over the cave of Macphelah, where Abraham is buried. No Jew is allowed to cross the square in front of the Church of the Holy Sepulchre. Yet God that made the world hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed, and the bounds of their habitation, that they might seek the Lord if happily they might find him.—O. P. Gifford.

OUTSTRETCHED ARMS OF THE GOSPEL. (672)

John 12: 32.

A Toronto paper of a late date had a map of Manchuria with the Russian troops deployed as black blocks and Oyama with outstretched arms reaching around to gather them in. This is the attitude of the Gospel, the Son of Man reaching around the nations of the earth to gather them all into his kingdom.

BAPTISM AND VACCINATION. (672½)

Heb. 7: 25.

A minister in London went down into the slums on mission work. He met an ignorant boy, the personification of all that was evil, and asked him, "My boy, have you been baptized?" "Yes," he replied, "and I've been vaccinated, too, but neither of them took." You will fail to interest the boy in ritual or ceremony, or even in the church as an institution. There is the possibility that you may interest the boy through your own personality in yourself. —Rev. Albert Swift, London, England.

[But note how differently salvation and vaccination operate. One inoculates with the same disease in milder form; the other inoculates with cleansing power.]

TEACHING VS. TRAINING. (673)

Prov. 22: 6; Acts 5: 42; 1 Tim. 6: 2.

Train up a child in the way that he should go. "Train" is a larger word than "teach." Training begins before teaching. It is possible to train a baby to expect food at certain hours or to go to sleep without rocking. Teaching is imparting knowledge. Training is imparting character and life.—Rev. W. T. McElveen, Ph. D.

BEER BAD FOR LEATHER-LINED STOMACHS. (673a)

It is all nonsense to say that a little beer now and then will do no harm. Beer rots the shoes off from the feet of the saloonkeeper. How must it affect the digestive organs of the stomach.—Rev. F. W. Tompkins.

DIVORCE, RESULTS ON CHILDREN. (673b)

Two little boys in Newport were playing together. The one said to the other: "There goes my new papa." "Ah," the other replied, "he does not amount to much. He was my papa a little while ago." The baleful thing about the divorce evil is its influence upon the children.—Rev. F. W. Tompkins.

SAVING THE HELPLESS. (674)

Rom. 11: 14; Jude 23; James 5: 20.

Four men were crossing a river when the boat capsized and all were thrown into the water. A rescue party put off from the shore. A man who was standing on the bank became very much excited and shouted: "Save that red-headed man! Save that red-headed man!" When the rescue of all was completed, the man on the bank was asked the reason of his special interest in the red-headed man. He replied: "He owes me one dollar and a half." The creed of the church has been, "Save those who will pay us for saving them." It is right to work and pray for the salvation of the Anglo-Saxon, but we need to remember that it is our duty to save as well the black man and the man with the pigtail.—Rev. H. C. Hallock, China.

BLACK INSIDE OR OUT? (675)

Jer. 13: 23.

An unctuous white creature in the South was asked to preach a sermon to a colored congregation. After he was through the colored minister arose and said: "Bredern, this is the man we like to hear. Though he has a white skin, his heart is as black as any of us." There are men who have black skins and homely faces whose hearts are pure in the sight of God.—Rev. Ira Landreth, D. D.

POVERTY NOT SIN. (676)

2 Cor. 6: 10; Luke 6: 20.

I was asked in a labor meeting that I addressed the other day, "What is the use of your talking about the moral aspects of the labor problem? Do you not know that all sin comes from poverty?" My questioner was a Socialist. I could only reply: "Then, according to your creed, all capitalists are saints and none of them are rascals." My questioner made no reply and sat down.—Rev. Chas. Stelzle.

FIELD OF VISION. (677)

Acts 7: 55; 10: 11; John 8: 56.

A college girl went abroad. She wrote home to her mother: "I detest these horrid cathedrals. They are so large that I cannot get them on my camera plates." There are so many people who judge of the world by the littleness of their own lives. —Rev. John Timothy Stone, D. D.

OUR LIVES STRIPPED TO FURNISH FUEL. (678)

Zech. 3: 2; 1 Cor. 3: 15.

We are like the gunboat that recently reached her Porto Rican harbor. She had been caught by a heavy wind and had been driven out to sea. She worked her way along till all the coal was gone and then everything that was wood about the vessel, the

wooden deck work and even the bunker doors had to be broken up and thrown into the furnace to keep the fire alive, and even the last barrel of pork was thrown in to enable the vessel to creep into the harbor. And just so some people end up the journey of life with every element of worth consumed to keep up steam. They finish up miserable old hulks with their manhood all burnt and hardly worth the saving.—Rev. W. E. Biederwolf.

TOUCH OF A VANISHED HAND. (678½)

A physician who had a good practice came under the power of drink. He lost his practice and drifted to the city. One day, when he was seated beside the curbstone, a man came and aroused him from his drunken stupor and told him that his little boy had been run over by a dray and had perhaps only an hour to live. He went to the bedside of his boy and his boy clasped his hand and said: "Papa, I have only a little while to live and yet I can't die until you promise to give up drink and meet me in heaven." The father made the promise to his dying boy, and many times afterwards he said: "I have felt the clutch of my little boy's hand drawing me nearer heaven."—Rev. W. E. Biederwolf.

THE DEVIL'S POOL. (679)

It has been stated in an article recently that the amount of beer consumed in the United States would fill a canal 14 feet deep, 21 feet wide and 40 miles long. Some men are so foolish as to think they could be happy if they could swim in such a canal. This pool drowns more men each year than are lost in war.—Rev. W. E. Biederwolf.

HOG CHOLERA AND BEER. (680)

There never was a case of hog cholera until farmers began to feed swine with the refuse from the distillery. You are a fool to think that you can put into your stomach that which makes pigs sick and suffer no evil consequences.—Rev. W. E. Biederwolf.

Out in the Rocky mountains there was a stage driver who had driven down the mountain sides for forty years. He had lived a godless life. He came to the hour of death. His friends watching near him saw that he was grasping after something and seemed in despair. They asked him: "Bill, what is the matter?" He exclaimed: "Boys, I am speeding down the hill to hell and I cannot find the brakes." Young man, put on the brakes of a godly life. It takes a man to be a Christian. Any dead fish can float down the stream.—Rev. W. E. Biederwolf.

LET HIM ASK GOD. (681)

Jam. 1: 5.

In a Chicago paper there recently appeared the story of a jury which was called to render a verdict on a murder trial. Upon the jury was a Christian man who felt insufficient for the task of rendering a decision. As he entered the jury room he asked all those who would to kneel with him in prayer that they might be given wisdom from God.—Rev. W. O. Carrier, D. D.

NEW CLOTHES AND ROBES OF RIGHTEOUSNESS. (682)

Matt. 8: 11.

On occasions during the Boxer rebellion I have witnessed men killed because they would not return to worship idols. One man asked to be spared until he could get a new suit of clothes before they killed him. When asked what he wanted with a new suit he said that he might appear before the Great King. Christian though he was, he had not fully comprehended that no fitness of dress could commend him to God. But he wanted to appear at his best.—Rev. H. C. Hallock, China.

CHILDREN OF A KING. (683)

Gal. 4: 7.

In London two poor children were strutting up and down an alley wearing clothes that had been given them. They seemed to be happy, even though they were poor, and someone in passing asked the little girl who she was and, throwing her little head to one side and with an air that would have done justice to the King, she said: "I am the Queen of England." When the little boy was asked who he was he remarked: "I am the blooming Duke of York." This is the kind of sunshine for us all to have. Let us be happy in the thought that we are the children of a heavenly King, even Jesus Christ.—Rev. Carey Bonner, London, England.

THE DAMASCUS BLADE. (684)

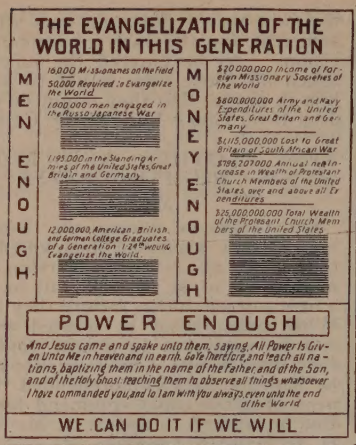
Heb. 4: 12.

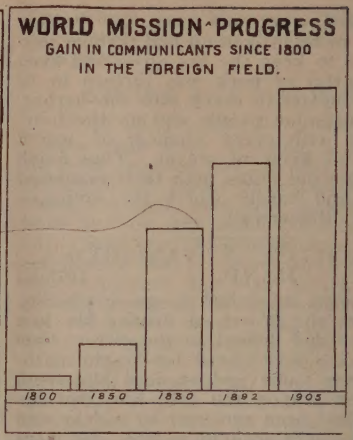
Sometimes in an English castle the lord brings forth from the armory his treasures. He has allowed the years to pass without viewing them. He discovers sometimes that the sword which he had considered as of little value is a blade of true Damascus steel. Something like this has been taking place in recent years with reference to the Bible scholars who little esteemed it are putting upon the Bible more abundant honor. The archaeologist has found evidence of the truth of the Bible in exhumed cities.

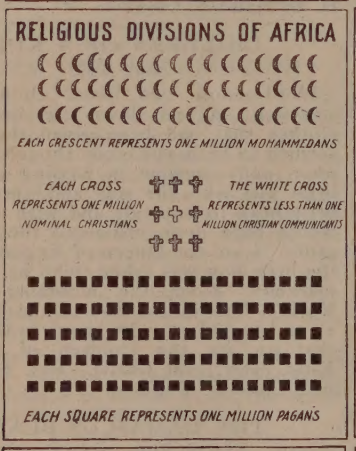
SIN OBLITERATED. (685)

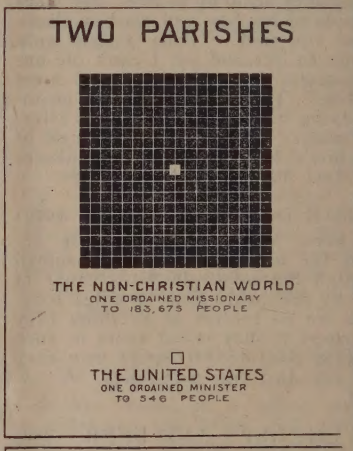
Jer. 31: 34; Heb. 10: 17.

A prince of Holland, upon the field of victory, wept as he saw the dead about him and thought of the anguish he had brought to many homes. He ordered the dykes to be lowered and where a little while before the armies contended in battle, there was only a lake which shimmered in the noontide sun. So God forgets our sins. He obliterates them. He buries them in the depths of the sea that they may be seen no more.—J. Alex. Adair.

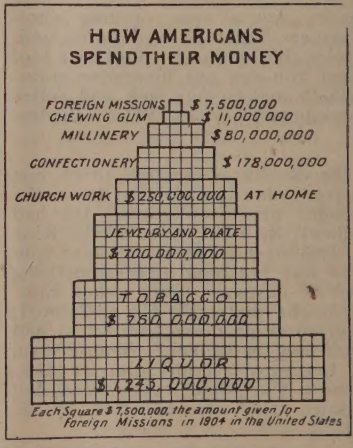

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION
MEN ENOUGH
16,000 Missionaries on the field
50,000 Required to Evangelize the World
1,000,000 men engaged in the Russo-Japanese War
1,195,000 in the Standing Armies of the United States, Great Britain and Germany
12,000,000 American, British and German College Graduates of a Generation 12th would Evangelize the World
MONEY ENOUGH
$20,000,000 Income of Foreign Missionary Societies of the World
$600,000,000 Army and Navy Expenditures of the United States, Great Britain and Germany
$115,000,000 Lost to Great Britain of South African War
$196,207,000 Annual net Increase in Wealth of Protestant Church Members of the United States over and above all Expenditures
$25,000,000,000 Total Wealth of the Protestant Church Members of the United States
POWER ENOUGH
And Jesus came and spake unto them, saying, All Power is Given Unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the World
WE CAN DO IT IF WE WILL




RELIGIOUS DIVISIONS OF AFRICA
EACH CRESCENT REPRESENTS ONE MILLION MOHAMMEDANS
EACH CROSS REPRESENTS ONE MILLION NOMINAL CHRISTIANS
THE WHITE CROSS REPRESENTS LESS THAN ONE MILLION CHRISTIAN COMMUNICANTS
EACH SQUARE REPRESENTS ONE MILLION PAGANS


TWO PARISHES
THE NON-CHRISTIAN WORLD
ONE ORDAINED MISSIONARY TO 183,673 PEOPLE
THE UNITED STATES
ONE ORDAINED MINISTER TO 546 PEOPLE

RELIGIOUS CENSUS OF THE WORLD
HEATHEN 836,732,000
PROTESTANTS 166,066,500
ROMAN CATHOLICS 272,638,500
MOHAMMEDANS 216,630,000
GREEKS (GREEKS &c.) 130,197,000
The Kingdom of Heaven is like unto Leaven, which a woman took and hid in three measures of meal till the whole was leavened" MATT. 13.33.


HOW AMERICANS SPEND THEIR MONEY
FOREIGN MISSIONS $ 7,500,000
CHEWING GUM $ 11,000,000
MILLINERY $ 80,000,000
CONFECTIONERY $ 178,000,000
CHURCH WORK $ 250,000,000 AT HOME
JEWELRY AND PLATE $ 700,000,000
TOBACCO $ 750,000,000
LIQUOR $ 1,245,000,000
Each Square $ 7,500,000, the amount given for Foreign Missions in 1904 in the United States

Copyright, 1905, by The Young People's Missionary Movement.

Orders for these charts may be addressed to Young People's Missionary Movement, 156 Fifth Avenue, New York. Please mention Current Anecdotes, Cleveland O.

Styles 2 and 4 are especially recommended.

The above diagrams are from six wall charts which have recently been prepared and lithographed in colors, under the auspices of the Young People's Missionary Movement. The charts are 36x44 inches in size, and are printed on heavy paper. They are furnished to churches, Sunday schools, and other organizations. in unbroken sets of six, carefully packed in strong tubes for shipment, at the following prices per set. express charges prepaid:

Style 1	Plain, unmounted	$1.00
" 2	Edges bound with cloth	1.25
" 3	Tinned top and bottom, ready to hang	1.50
" 4	Edges bound with cloth, wood roller and molding top and bottom, ready to hang	2.00

Missionary Tinder.

Isa. 42: 10-12; Acts 13: 2.
Luke 10: 2; Jer. 1: 7-9.
2 Cor. 11: 9; Col. 4: 3.

THE AWAKENING OF CHINA. (686)

The Church Missionary Society says: "From China come manifold evidences of the awakening at last of that most conservative of nations. Japanese influence is rapidly increasing. Five thousand Chinamen are studying in colleges in Japan. . . . . Christian missionaries are received in some parts with almost embarrassing honor, and Chinese Christians are respected. . . . . The great city of Kien-ning-fu, in the Province of Fuh-Kien, South China, was famous a few years ago for resisting by violence all attempts at occupying it, Chinese evangelists being terribly persecuted. In that city there are now over 300 native Christians, and Bishop Hoare held in it last year confirmations at five centers and an ordination."—Christian Herald.

HINDU SCHOOL GIRLS HELP MISSIONS. (687)

The Rev. Herbert Anderson, ex-President of the C. E. Union of India, Burmah and Ceylon, described a Christian Endeavor meeting held after school hours were over by sixty little girls who attended a Hindu day school. They sat on the ground in their many-colored dresses, looking like a huge flower bed, and one after another prayed, and they all joined in singing a Christian hymn. Then one of their number read a simple little paper about the Congo, and how the Gospel was needed there, and by-and-bye they made a collection of seven shillings and sixpence, to be sent to London, to be added to the fund for the purchase of the steamboat "Endeavor" that was to help carry the Gospel of Jesus along the Congo river.

COURAGE OF HEATHEN CONVERTS. (688)

A team of athletes from St. John's college, Shanghai, defeated a team from a Confucian institution. The victors stayed to "eat rice" with their rivals. There was a moment's hesitation before the meal began; then one of the St. John's men stood up and his comrades with him and said grace. An unusual episode after an athletic contest. The Confucians could not well take exception to the quiet performance of an act of duty, nor could the Christians reproach themselves for neglecting it.

BABY TOWER. (689)

In Foo-Chow, China, there is a place of death called the Baby Tower. It is a closed tower in which the bodies of dead infants and sometimes the bodies of unacceptable living ones are thrown. A missionary recently bought a little girl baby for 25 cents, and in a short time afterward was offered two little babies for less than 25 cents. A Christian Chinese woman, now trained for Christian work, laughs over the fact that when an infant she was thus sold for a roll of cotton and a rooster. Life is cheap in China today because there are so many who know nothing as yet of the Christian's Tower of Salvation. Many in China know only of this tower of death. The "Tower of Salvation" is a "tower of life." David in his prayer of thanksgiving for God's wonderful deliverance speaks of him as a "Tower of Salvation." In the sixty-first Psalm David also speaks of God as a strong tower from the enemy. Solomon says the "name of the Lord is a strong tower; the righteous runneth into it and are safe."—Wm. Barnes Lower.

THE "TAKE" RELIGION. (690)

A missionary reports that in one of his meetings a Moslem said: "I know that the Protestants are the best of all the sects." "How do you know that?" said a bystander. "You are a Moslem. What do you know of the teachings of the Protestants?" The Moslem replied: "I know by one sign. If I go to a priest, he says to me, 'Give'; if I go to a Moolah, he says to me, 'Give'; if I go to an official or a friend, they say to me, 'Give.' All say, 'Give.' The Protestants alone say, 'Take.' Their schools say, 'Take'; their teachings say, 'Take'; their charities say, 'Take.' By this I know that they are the best." "Whosoever will, let him take the water of life freely."

CHANGED IN TWENTY YEARS. (691)

In Nyassaland, Africa, where twenty years ago missionaries entered at the peril of their lives, 4,000 converts, recently gathered, spent five days in meditation, prayer and song, and one day 284 converts were baptized.

AMERICAN VS. SPANISH RULE. (692)

Bishop Warren says: "Ten times as many children have been taught in Porto Rico during the six years of American administration as in the four hundred previous years of Spanish misrule."

WHOLE-HEARTED. (693)

John R. Mott visited a college in Ceylon where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired: "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said that they had instructed their cook that every tenth handful of rice should be laid aside,

that they might sell it, in order to have Christ preached a little more widely. —Kingdom Tidings.

BLOOD OF MARTYRS SEED OF CHURCH. (694)

In the Chinese missions of the American Board, that suffered so severely in the Boxer massacres, there are now 885 more church members than before that disaster.

TOILED IN FAITH. (695)

Missionaries toiled in New Zealand for eleven years without a single convert. Now 95,000 of the island's population are Christians.

VEDAISM FADING. (696)

A wealthy Hindu in Calcutta, anxious to promote Hinduism, and especially the "Vedantic philosophy," engaged at a handsome salary one of the most learned Vedantist philosophers in Calcutta to lecture in the Calcutta University. The lectures were free to the general public, and a prize was promised to the best pupil. A missionary went to see the learned professor in his gorgeous robes, and to listen to his "wonderful philosophy." Was the hall crowded, as one might expect? On the contrary. There were but two hearers present, and sometimes only one; not enough to take competitive examinations for the prize. What a comment on the place "Vedantic philosophy" holds in India, where it was born, and has borne its fruits! India itself is the fruit of all its philosophies.—Bishop Warren, in the Epworth Herald.

CHINESE VS. CHRISTIAN DOCTRINE. (697)

A single illustration of the teaching in the Chinese classics will say volumes for the condition of women where the leaven of Christianity has not been felt. Mencius is conversing with his pupil, who asks, "If a woman should fall into the water, and the only way of rescuing her was to extend the hand, should he attempt to save her, or let her perish?" "Better let her drown," returned the philosopher, "than to contaminate your hand by her touch."

COST OF MISSIONS AND CHURCHES. (698)

I have compared the annual average expense of running three New York City churches with the annual average expense of carrying on the Arcot Mission, in India, since it was established forty years ago, and it is less than that of these churches. And note what has been accomplished. There are now eight mission stations, 100 village congregations, twenty-four organized churches with 4,910 members and 1,861 catachumens. There are 120 schools, with 2,992 pupils, of whom 2,200 are not Christians; also, sixteen girls' schools, with 1,343 pupils; four Anglo-vernacular schools, where 1,000 young men are taught; six training schools, with 322 boarding pupils, and yet the average yearly cost of all this work is less than it costs to support one New York City church.—Dr. Jacob Chamberlain.

PRESERVATION OF MISSIONARIES. (699)

It is a notable fact that though missionaries, especially those in India and Africa, are constantly exposed to danger by reason of wild beasts and venomous reptiles, there is not, so far as the writer has been able to discover, a single case on record of a missionary who has met death in this way. The peculiar promises made to the Seventy (in Luke 10: 19) and to the disciples (in Mark 16: 18) seem to have been wonderfully fulfilled.

This is the more remarkable in view of the fact that great numbers of persons lose their lives from such causes every year. In India alone, during the year 1900, no less than 3,444 persons were killed by tigers and other beasts of prey, and the mortality from snake bites reached the enormous number of 25,837. Yet, thanks be to God, no missionary's name was found in either list.—Belle M. Brain, in Miss. Rev. of World.

HEATHEN CHRISTIANS LIKE EARLY CHRISTIANS. (700)

Of the native Christians whom he met in India, Julian Hawthorne said: "Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.'" This might with equal truth be said of the Chinese Christians. Very many of them "are like the people of the Bible" in their simplicity, earnestness and faith. To these the words of our Lord, which to many in lands nominally Christian possess no vitalized meaning, appeal with the force of overwhelming certainty. How true this is appears from the following incident, which comes from Manchuria: "In one place a man was found unable to leave his bed, having been beaten nigh to death because he had followed the new faith, but he said to Mr. Douglass, 'Is it not enough for the disciple, pastor, that he be as the Master?' One of this man's daughters came forward for baptism; she was asked, 'What if you should have to suffer as your father?' and her quick reply was, 'Has not our Lord said, "Rejoice and be exceeding glad, for great is your reward in heaven?" When converts are made of such stuff as this, it is no wonder that the kingdom advances."

FAITHFUL DEAD OR ALIVE. (701)

One man, Mr. Chang, who was baptized about two years ago, previous to the Boxer trouble, and who is one of the wealthiest men in the church, after seeing his house

looted and partly burned and his grain and fuel carried away, was himself tied to a tree and threatened with instant death unless he forsook the Christian religion. The "Great Knife" was held above his head, but he answered his tormentors: "If you kill me I shall believe in Jesus, and if you let me go I shall still believe in him."

(702)

MISSIONARIES' SECULAR WORK.

"Had Protestant missionaries done nothing else in China than to have prepared and published the books issued by them in Chinese; started the schools; written the books in English, containing the narratives of their own travels and accounts of the natives and of their religious customs and manners; translated native works; instructed the youth of both sexes, and founded hospitals and dispensaries—had these, we say, been the only things accomplished by Protestant missionaries, they would have done a noble work; but added to these more secular labors in the directly religious work of preaching the gospel, tract and Bible distribution, visiting, gathering together the converts, etc., all of which, though less appreciated by the general mercantile community of China, has been as signally successful as the other class of undertakings."

MARVELOUS INCREASE. (703)

In 1847, five years after the opening of treaty ports of China, and forty years from the date of Morrison's landing, there were 112 missionaries. In 1858 there were 214, or almost twice as many as before. Twenty years more pass and the force of foreign Christian workers was 473, and had again more than doubled.

The Missionary Review of the World strikingly says: "As evidence of marvels at hand, it is to be remembered that it took thirty years to produce the first six converts in China, thirty years more to turn them into six thousand, while during the last year alone more than six thousand converts were gathered in."

Present-Day Comment.

WM. BARNES LOWER.

SEEKING A SHADOW. (704)

Mark 8: 12.

A shadowy effigy of the Virgin Mary was reported to have mysteriously appeared for several nights recently on the wall of a house in Philadelphia. Hundreds of people hurried to see the marvel. On the second night people came from all over the city. On the third night the lame, halt and blind were brought to be cured, and many kneeled in the street and worshipped the figure. The great crowd blocked the cars in the street and the greatest excitement prevailed in the neighborhood. The police had to be called out to quell the miniature riots which took place between the pious and the scoffers and to clear the way for the trolley cars. It was found that the rays of an electric light were reflected from a bay window on one side of the street and thrown on the side wall of the house on the opposite side. A lace curtain in the bay window gave the reflected shadow the appearance of a draped woman's figure kneeling in an attitude of prayer. The suggestion that the figure was the image of the Virgin spread like wild fire. Truly as Shakespeare says:

"Some there be that shadows kiss;
Some have but a shadow's bliss."

This is an evidence of the great need of the world.

GOD AMONG THE NATIONS. (705)

Zech. 8: 22; Rev. 2: 26.

The cardinal causes of the defeat of Rojestvensky has been subject to much discussion. One Japanese expert in giving his analysis says: "The weather, the direction of the wind and the sunlight were unfavorable to the Russians, Togo having the sun behind him and firing with the wind, while the Russians had the sunlight in their eyes and fired against the wind." The God who "tempers the wind to the shorn lamb" tempered the elements to the Japanese navy. The same God who caused the sun to "become silent" in the valley of Aijalon, who brought premature night for the hosts of Joshua, is the same God of nations who gave victory to the Togo. Well might he say that his success was due to the brilliant virtue of the Mikado and "to the protection of the spirits of the imperial ancestors and not to the action of any human being." No one can read the progress of events in the East today and not believe that a superhuman hand is guiding the affairs of the Orient. War is not an end in itself, but a progress. War is but peace in the making. It is the growing struggle of mankind. The sword often prepares the way for the Son of Righteousness. It makes all the difference in the world whether we do our work with the Son of Righteousness with us or against us.

THE MESSAGE OF THE GRASS. (706)

Jam. 1: 10.

The blade of grass reminds us of the transitiveness of all things and especially life. Human life soon withers. Human fortunes, St. James would remind us, often wither before the man does or wither the man. Better let riches wither than have a soul shrivel up. The rich man is much like a blade of grass. The scorching sun of prosperity, in the high noon of his career,

shines upon him with greater power than he is able to bear. All the sap and spirit of those sweet qualities that constitute manliness are dried up and the man is checked in his growth. His fortune grows but the man decays.

A TWENTIETH CENTURY DISEASE.

Matt. 13: 22. (707)

Every day we see about us men dying of wealth. It is the most contagious disease known to scientists. Greed has killed as many men as gout. The disease takes hold of a man in a peculiar way. He first begins to expand. He enlarges his house, puts in new furnishings, buys perhaps a large suburban estate, surrounds himself with carriages and servants. The next step in the disease is, if he has been a church man, that he makes one service a week do him. Gradually he will neglect his church altogether. All that was manly, all that was noble in his character has gradually perished, as he expanded outwardly. In the rapid pace that many maintain today lies the certainty of their early destruction. The killing pace for wealth and fame is the terrible disease of this century. Take a lesson from the blade of grass.

DESERTIONS FROM THE CROSS.

Ps. 50: 22. (708)

The Navy Department of our government has been giving out some statistics in regard to desertions from that branch of the military service. The desertions in 1904 amounted to less than 11 per cent. of the whole, ranging from a ratio of more than one man out of three among coal passers to one man in an hundred among petty officers, of the commissary branch. In the religious world we often find those who are deserters from the army of the Lord Jesus Christ. They enlist in good faith and for a while carry the colors. Through want of deep convictions they soon lose interest in their work. By disobeying the orders sent out from headquarters, they find themselves in trouble. Courage fails, and in an evil day they desert from the ranks. Shame-faced and lonely they wander to and fro seeking rest, but finding none. Think well, young Christians, before you desert from the ranks of your Master.

DREAMERS. (709)

Jer. 23: 28.

Dreamers have been men of mark and distinction. Joseph sold as a slave in Egypt became the governor of the country. Moses, the feeder of flocks in Midian, became the great Law Giver and gave to the world a code which is fundamental in our law today. Columbus was a dreamer when he crossed the untraversed seas on his voyage of discovery. Franklin was a dreamer when he fastened a key to a kite and drew the lightning from the clouds. Washington was a dreamer when he snatched thirteen jewels from the British crown. Lincoln was a dreamer when he loosed the shackels that enslaved three million souls. Lew Wallace was a dreamer, when after his conversation with Ingersoll he prepared himself for the writing of "Ben-Hur." Lord Nelson was a dreamer, when before the battle of the Nile he said, "Tomorrow I shall have gained a peerage or Westminister Abbey." Oyama, the Japanese marshal, who has attracted the gaze of the world and won the applause of nations, was a dreamer when he telegraphed to Tokio, "Tomorrow I shall be in Mukden."

Mohammed was a dreamer when after thirteen years of toil and sacrifice he started out with a boy companion to convert the world. His flight from Mecca, known as the Hegira, marks the beginning of the Mohammedan era. Bismarck was a dreamer when he made it the purpose of his life to snatch Germany from Austrian oppression and gather the states in a North German Confederacy.

Hints for Sermons.

ERNEST H. MacEWEN.

UNKNOWN RIGHTEOUSNESS. (710)

Joshua 22: 13-34.

Pearson, in his life of Jno. A. Andrew, tells us that when the temperance movement first began, Andrew's wife was eager that he should give up his long established custom of selling liquors at the "store." For weeks the children used to hear her, after retiring, lecture their father on the subject with earnst volubility. He kept silent, but at length, one night, after a discourse of unusual length and vivacity, he told her quietly that he had given up the sale of it for some months.

It is possible to live with one and yet misunderstand and misjudge him. There are many treasures among our friends, as there are many jewels in our homes, that we are not aware of. There are many mines of gold in the hearts of those around us, that we have never found. We have simply failed to get close to them and touch their finer character. We need to get close to men and get a vision of what is there.

FAITH IN THE UNSEEN. (711)

Romans 13: 1; Phil. 4: 7-9.

Prof. W. G. Jordan, in "The Philippian Gospel," points out that we are shallow and shortsighted when we regard faith in the unseen as opposed to the highest interests of the present life. The most useful citizens of any kingdom are those who believe in a kingdom that is not meat and drink, but righteousness and peace in the Holy Ghost.

The forces that make for civic righteousness and political purity are those connected most vitally with the unseen. The strong men of every nation are those who

fear God, and Solomon says to fear God is to hate evil. Let us, then, lay a broad foundation in faith in the only realities, and we shall be the best citizens and the most obedient to the law.

OUR GREATEST ENEMY. (712)

Mark 7: 21-23.

Someone has said: "For each of us, brethren, the greatest problem of the age is himself." Basil, the Great, a Greek father of the fourth century, thought he saw in asceticism a way of escape from the world, the flesh and the devil. Accordingly, he took up his abode in a convent. In a letter to a friend he said: "Although I have left behind me the diversions of the city as the cause of innumerable evils, I have not yet been able to leave myself." True, after all, the heart is the seat of the mischief. Our Lord points it out as the fountain of personal defilement. We are not able to move away from it. We must get it under the power of the Spirit, then we can overcome all its tendencies.

JUDGED BY GIFTS. (713)

A woman, some time since said in deprecation of her husband, "Yes, but Mr. Y. gives his wife what money she needs." Many a wife estimates her husband by just that. Not for what he is, but what he can give. It is equally true that many so estimate Christ. The idea they have of Christ is based wholly on what he does for them. Love Christ for what he is, not for what he does. This is the highest attitude of love.

PAST FINDING OUT. (714)

1 Cor. 13: 9.

What is the law which makes it possible for a bee carried five or six miles from her home, blind in a dark box, to find her way back to the hive? What is the sense exercised by the antennae of the virgin moth which, set out in a muslin box on a lawn, attracts suitors from woodlands scattered away in all the country round? What is the attraction felt or choice decided upon by the tendril of the climbing plant which turns aside from the smooth wall to catch at and wrap round the nail or the ledge or the projection which is to help it upward? All that is unknown, hardly even guessed at, and if there is so great an ignorance of what can be seen, is it logically to be argued that there is not a greater ignorance of what is unseen?—London Spectator.

One of our advertisers complains that of all the inquiries he receives very few mention where they saw the advertisement. Will not our readers co-operate with us by saying: "We saw your advertisement in Current Anecdotes," when writing our advertisers. We could not afford to pay for our contributed matter were it not for the advertising patronage.

Historical Illustrations.

A. J. ARCHIBALD.

DELAY. (715)

When Hannibal had swept over the Alps and brought terror down into Italy, the Roman army thirsted for the fight. They hastened out to meet the foe and died in sore defeat. The African swept down past Rome to stop the supplies of the city. A Roman general, Maximus, said: "Do not hurry, my countrymen; let them exhaust themselves in delay!" But the Roman was haughty and impatient. So out they went to do and to die, in sore defeat. At length they saw that Maximus was right. The Africans could fight, yes, under Hannibal they seemed invincible; but far removed from sunny home and their supplies they could not wait. And when Rome left them alone, to wait, they got on board their ships and in disgust went back to the dark continent. At that hour Maximus was the hero of Rome. The apostle of delay, triumphant. Yes, there are times for delay, when the course that you are about to take is doubtful. But when before you stands the great strong Son of God, bidding you follow in his steps, shall we then adopt the Maxian policy?

CHRIST A CONDEMNATION. (716)

In eternity the very same Jesus may mean condemnation or salvation. Soon after Spain had conquered Peru they sent Gonzollo Pizzaro with a small band of men to go over the Andes and explore the plain. Coming to the Amazon, they halted and built a schooner. On board the little vessel they put their heavy baggage and fifty men, the rest walked along the bank of the giant stream. Then they came to a great tributary. The schooner, acting as a ferryboat, put them all across, and so they went on. But one dark night the captain of the vessel with his fifty men sailed away, away down the king of rivers for 2,000 miles. Thence to Spain. Saved! But the deserted ones, what of them? Behind the tributary, on their right, immeasureable forests, to left the Amazon, before great swamps. Many died there. Only a handful ever reached Peru.

The same river was a blessing and a curse. A blessing to the men who had the ship to use it, woes to the rest, for it cut off their retreat. The Christ is all and in all to the man who is his, woe to the rest!

NEED FIRE. (717)

Yes, we need the fire of the Holy Ghost to destroy some things, and those things that ought to be destroyed are often the very things we love. The Russians loved Moscow. No doubt of that; it was the centre of their national and religious life. They might carry the throne to St. Petersburg, but in the heart of the nation Moscow was still supreme. But Napoleon is coming. And they must choose. To keep Moscow

was to have a conqueror. Napoleon had determined to winter there. To destroy the city was to send him back over the wastes of snow. And they love their city with the passionate love of the crude for their place of birth. The conqueror has come! His legions are trooping in and settling down in palace and houses of merchandise; and then the Russians cry out for fire, and it leaps up in a hundred places, and the legions of France go trooping back to die by the way or fail at Leipsic.

O Christians, we want the Fire! There are things we love that enable the foe to remain in our lives; and when we are willing to sacrifice them for the highest good, then let us pray for the Fire and see if our prayers be not answered with speed. Pray for Fire.

Quotable Poetry.

SONG OF A HEATHEN SOJOURNING IN GALILEE, A. D. 32.

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air.

—R. W. Gilder.

THE PRAYER OF THE FRANK YOUNG MAN.

By GEORGE LEE BURTON.

Save me, O Lord, from hell,
For this I pray;
And some time save from sin,—
But not today.
I've youth and health, and may
Not give up pleasure's sway,
Nor drink that brings me, in
Beguiling way,
Within its magic spell.

I am an average man,
And better far
Than many men and some
Few women are;
Yet do not ask me, Lord,
To quite obey thy Word
Till failing zest shall come,
Till age shall mar,
And then perhaps I can.

But save from sickness, Lord,
And give long life:
Grant what the world calls good,
And in the strife
Keep off remorse and shame,
Grant sin without the blame,
In age no doubt I could,
With a good wife
To help, obey thee, Lord.

—Sunday School Times.

AIDED NOT.

The old hymn truly says, "Jesus shall reign where'er the sun does his successive journeys run." He will reign whether you or I do anything to further his kingdom or not. But how ashamed we shall be if his kingdom comes and we have had no hand in its coming!

LIBERTY.

By the Late JOHN HAY.

[See page 214 of February Current Anecdotes for two hymns written by John Hay.]

What man is there so bold that he should say,
"Thus, and thus only, would I have the Sea"?
For whether lying calm and beautiful,
Clasping the earth in love, and throwing back
The smile of Heaven from waves of amethyst;
Or whether, freshened by the busy winds,
It bears the trade and navies of the world
To ends of use or stern activity;
Or whether, lashed by tempests, it gives way
To elemental fury, howls and roars
At all it rocky barriers, in wild lust
Of ruin drinks the blood of living things,
And strews its wrecks o'er leagues of desolate shore,—
Always it is the Sea, and men bow down
Before its vast and varied majesty.

So all in vain will timorous ones essay
To set the metes and bounds of Liberty.
For Freedom is its own eternal law:
It makes its own conditions, and in storm
Or calm alike fulfils the unerring Will.
Let us not then despise it when it lies
Still as a sleeping lion, while a swarm
Of gnat-like evils hover round its head;
Nor doubt it when in mad, disjointed times
It shakes the torch of terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of riot and war we see its awful form
Rise by the scaffold, where the crimson axe
Rings down its grooves the knell of shuddering kings.
For ever in thine eyes, O Liberty,
Shines that high light whereby the world is saved,
And though thou slay us, we will trust in thee!

THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then with twinkling eye,
"The anvil wears the hammers out you know."

And so I thought the anvil of God's Word
For ages sceptic blows have beat upon;
Yet, though the noise of Paine, Voltaire was heard,
The anvil is unworn—the hammers gone.

Unusual.

"What a sweet little girl!" exclaimed Mrs. Societie, coming down the front steps. "Haven't I seen you before, dear?" "Yes'm." "I thought so. Where?" "In your house." "Oh, to be sure! You come to play with my little Gladys sometimes, I presume?" "No'm; I'm Gladys."

—Houston Post.

AN ABSENT MINDED THRUST.

Once when there was a vacancy in the Massachusetts bishopric, Dr. Phillips Brooks was the most likely candidate. The dean of the Theological school in Cambridge, Dr. Lawrence, during the course of a walk with Dr. Eliot, of Harvard, began a discussion of the situation.

"Don't you think Brooks will be elected?" asked he.

"Well, no," said Dr. Eliot; "a second or third rate man would do just as well. We need Brooks right here in Boston."

Phillips Brooks was elected, and a short time thereafter, Dr. Eliot and Dr. Lawrence were again talking of the matter.

"Aren't you glad Brooks was elected?" said the dean.

"Yes, I suppose so," replied the absent-minded Eliot, "if he wanted it; but to tell the truth, Lawrence, you were my man."

WHERE WAS THE CAT.

A cook who had burned up a piece of veal weighing four pounds threw it away, and afterward explained to her mistress that the cat had eaten the meat.

"Very well," said the lady, "we'll see that directly."

So saying, she took the cat, put it on the scales, and found that it weighed exactly four pounds.

"There, Frederick," she said, "are the four pounds of meat. But where is the cat."

—Koelner Tageblatt.

HARD ON THE JUDGE.

A fine, plump chicken was received at a newspaper office the other day, and the editor, supposing that it came from some delighted reader of his paper, took it home and enjoyed it very much for dinner.

Next day, however, a letter came:

"Dear Mr. Editor—Yesterday I sent you a chicken in order to settle a dispute which has arisen here. Can you tell us what the chicken died of?"

It is needless to add that after that there was a considerable commotion in the editorial system.

A Belleville girl who visited in a big city not long ago had her first experience with a footman. A youth took her out driving in a fashionable turnout with a colored footman riding behind. The girl was not familiar with the footman business. At first she did not see him, but when she finally noticed him she excitedly called out to her escort to "whip behind; there's a nigger stealing a ride."—Kansas City Star.

SCHOOL OF EVANGELISM.

HIGHLY INTERESTING SESSIONS HELD AT DISCIPLES HEADQUARTERS, AT CHAUTAUQUA, N. Y.

Ways and means of effective Evangelism are a side of religious work that is often neglected or slighted in these days when so much emphasis is placed on intellectual and unemotional religion. Therefore, many Chautauquas have gladly availed themselves of the opportunity to hear methods of Evangelism discussed by men who are making it a life study and a life work.

In discussing "Constant Evangelism," Mr. Medbury said that many congregations depended for their increase upon what is known as the big meeting. This he deprecated for the reason that it results in both preacher and congregation deprecating their own ability to win souls, and leaves them to apologize for evangelistic efforts conducted by "only home forces." This is humiliating to preacher and people. It leads to an over-estimate of the evangelist and an under-estimate of pastor and people. It robs the pastor of confidence in himself as a soul winner and denies him the joy of the reaper.

Constant evangelism, said the speaker, never makes an inconstant church. There is no constant evangelism without a true shepherd caring for the flock. In order to have constant evangelism, he affirmed that an expectant organization of trained disciples is needed. Constant evangelism, it was affirmed, will result in larger memberships, better taught and trained discipleship, a higher level of spiritual life maintained throughout the year, better relations between preacher and people, and will add to the dignity of the Christian calling for the reason that every man in the church will be reckoned a winner of souls.

The address of Rev. Frederick D. Power, LL. D., of Washington, D. C., Thursday morning was a master-piece on city evangelization. The lessons were drawn from the miracle of the feeding of the five thousand. It was noted that all the disciples distributed the bread to all the people, and that all were satisfied. Dr. Power pictured the church instead of being active like those disciples, as lying prone on her back and inquiring how to reach the masses. From the parable he showed that one individual disciple went to an individual hungry man and supplied his needs, and drew the conclusion that that was what the individual disciples were to do in this day in order to secure the redemption of the city. The Scriptures, declared the speaker, do not know masses, but only know the man, the one, and all heaven rejoices when one sinner repenteth. It is a vain hope to have the ministry do the work. In order to the secure salvation of the world, we must loose sight of the distinctions between the clergy and the laity.—Assembly Herald.

A JOURNEY THROUGH THE BIBLE.

S. M. BERNARD.

Probably the longest series of sermons ever preached in one of our pulpits has just come to a close in Boulder, Colo. The idea struck me at the beginning of the year 1904 that the people would enjoy a journey through the Bible, the party to be conducted by the minister and stops to be made at the regular Lord's day services. I entered upon this series of sermons expecting to stop at any time that the congregation became tired. And they did not become tired. I stuck to my series till we covered every book in the Bible. We began the journey the first Sunday in January, 1904, and ended May 7, 1905. We side-tracked for missions and evangelism. The journey extended over a period of sixteen months. The sixty-four books of the Bible were handled in forty-six sermons. Took the books up in the exact order in which they occur in the Bible. Preached one sermon on each of the twenty-seven books of the New Testament. Combined several of the Old Testament books into single sermons. Did not strive for higher critical foolishness, but spent most of the time in simply narrating the contents of the books and driving the practical truths home. At times the building, which is a large one, was crowded. Souls accepted Christ and took up the journey at different points. After preaching thirty sermons in the series I called together the men of the church who have passed the age of fifty years and asked them if I should discontinue the series. They voted unanimously for it to continue till every book in the Bible had been treated. As we entered the New Testament I made a proposition to the Sunday school to give a present to each child who would hear twenty out of twenty-seven of the sermons on the books of the New Testament. Fifteen children came up last Lord's day and received their tokens of esteem from their minister. I found that a sermon on a book of the Bible would draw as large a Sunday evening audience as a so-called popular theme. The following books helped me on the journey: "A Guide to Bible Study," by J. W. McGarvey; "The Prophets of Israel," by Willett; "Through the Bible with a Guide," by Holbrook. However, I did not have much time to read books about the Bible. The divine Record was so full of good things that it filled the preacher to the brim, and as he stood before the audience he felt that he was speaking with the authority and the power of the Holy Spirit. The notes on each book of the Bible have been carefully laid away, and on the back of the note paper are jotted down interesting things about the services. A prominent minister of Illinois wrote me a personal letter to get information about this series of forty-six sermons. I publish this that all my brethren in the ministry may have the same information. We all love the old Book better now than ever before.—Standard.

Boulder, Colo., May 15, 1905.

David and Goliath

AMONG THE COMMENTARIES.

In a circular letter issued some time since, the publisher of the Biblical Encyclopedia made the following statement:

THE BIBLICAL ENCYCLOPEDIA

HAS FOUR PARTICULAR FEATURES.

It would cost $75 to $100 to purchase works that would cover these four features:

1. 30,000 References and Annotations—the only work that compares with this feature is "Thirty Thousand Thoughts" in 6 vols., price $20.

2. 20,000 Quotations from Bible Commentators — this field is covered by Butler's Bible Work, 12 vols. $15 or more

3. 10,000 Anecdotes and Illustrative Facts—this is more than is contained in Foster, and for all practical purposes equal to The Biblical Illustrator, which for the New Testament alone costs $25 or $30.

4. Expositions and Analyses on practically every verse in the Bible—the former is covered by the Expositors Bible costing from $10 to $18, while there is no large work on analysis.

It would therefore cost you at least $75 to buy works that would cover these four features of the Biblical Encyclopedia. And when you had all these works you would not find them nearly so practicable as the Biblical Encyclopedia, from which you can secure your information in one-half the time you can from the others.

OVER 1,000 PREACHERS endorsed in a sense this statement by purchasing the Biblical Encyclopedia and more than 100 put their endorsement on record.

But One Man Challenged the Statement

and when we looked over our correspondence we found that we had offers from various sources, after they had examined the Biblical Encyclopedia, to trade for it the following works:

HASTINGS BIBLE DICTIONARY, 4 Vols.
McCLINTOCK & STRONG, . . . 12 Vols.
BUTLER'S BIBLE WORK, . . . 12 Vols.
THE EXPOSITORS BIBLE, . . . 25 Vols.

and that one man was selling his 32 vols. of The Biblical Illustrator to buy The Biblical Encyclopedia, and another said that The Preacher's Homiletic Commentary, 51 vols., for which he paid five times what The Biblical Encyclopedia cost, was not to be compared with it in usefulness and thoroughness.

We are not in the Book-Trading Business

but we accepted these propositions and have these works in a special bookcase. We do not make statements that we cannot verify. The works mentioned are all valuable and worth the money paid for them, but they are aimed at the student, while The Biblical Encyclopedia was built for the pastor, for his information and suggestion.

It is the condensation of a preacher's library, and you will use it as much as all the other standard works in your library put together.

DO YOU DOUBT THIS STATEMENT?

The least you can do is to examine it, and by sending us the slip herewith you may have that privilege without any expense to you.

ORDER BLANK.

As per proposition you may send me the Biblical Encyclopedia, express prepaid.
I am to keep the books one week, using them in preparing my sermons
I agree to either return the books express prepaid within ten days, or pay $3 00 within 30 days and $2 00 per month for 6 months thereafter, making a total of $15 00
Or I reserve right to pay $12 50 within 30 days instead of the monthly payments.

The Biblical Encyclopedia Co.
CAXTON BLDG.
CLEVELAND, O.

Name . . . . . .
Address . . . . . .
Denomination . . . . . .

Prayer Meeting Department.

AUGUSTUS NASH.

HIS LAST WORDS.

Matt. 27: 46; Luke 23: 34, 43, 46; John 19: 25-30.

1 How did he pray for his enemies? Luke 23: 34
2 How did he provide for his mother? John 19: 25-27
3 What did he promise the thief on the cross? Luke 23: 43
4 Why were his words "I thirst" recorded? John 19: 28
5 What was his agonizing cry in the hour of darkness? Mark 15: 33, 34
6 What did he mean by saying "it is finished"? John 19: 30
7 What were his dying words? Luke 23: 46

THE MORNING OF THE RESURRECTION.

John 20: 1-18.

1 Who was first at the tomb? 1 Mark 16: 1
2 What had happened? Matt. 28: 2-4
3 What did the women learn from the angels? Luke 24: 3-8
4 What tidings did Mary Magdalene bring? 2
5 What did Peter and John do? 3-10
6 What did Mary discover after they were gone? 11-13
7 Who else appeared on the scene? 14, 15
8 How did Jesus make himself known to her? 16
9 On what errand did he send her? 17

THE WALK TO EMMAUS.

Luke 24: 13-35.

1 Who were these two men? 13, 18
2 What were they discussing by the way? 14, 15
3 Who joined them on their journey? 15, 16
4 How did he open a conversation with them? 17-19
5 What story did they pour into his ears? 19-24
6 What light did he throw upon their difficulties? 25-27
7 How did they recognize him? 30, 31, 35
8 What did they decide to do? 32-35

BY THE SEA OF GALILEE.

John 21: 1-19.

1 Why did Peter propose going fishing? 1-3
2 Who accompanied him? 2
3 What success did they have? 3
4 What happened in the early morning? 4-6
5 Who recognized Jesus? 7, 8
6 What did they find awaiting them? 9-12
7 What did Jesus do after breakfast? 15-17
8 Why did he question Peter in this way? Matt 26: 33-35
9 Did he still have confidence in him? 15-17
10 How did he foretell his martyrdom? 18, 19

HIS LAST COMMAND.

Matt. 28: 16-20.

1 With what authority did Jesus speak? 18
2 What did he expect the church to do? Mark 16: 15
3 How did he outline their work? 19, 20
   (a) What was it to make disciples of all nations? 19
   (b) Why were they to baptize their disciples? 19
   (c) What were they under obligation to teach men? 20
4 What help could they expect? 18, 20
5 When would their work be done? 20

NOTICE.

Every few months the plaster falling in some church is noted in some newspaper as hitting or missing some worshipper. Why build on the hit or miss plan?—use metal ceiling and side walls. You will be surprised at the beautiful designs shown in a catalogue which you may have if you mention Current Anecdotes on a postal addressed to The Berger Mfg. Co., Canton, Ohio.

THE FIRST CUT.

2 Chron. 32: 25; Psa. 116: 12.

It frequently happens that the church treasurer receives a note saying, "Please stop my ——" what! That man is known as a hard smoker, spending a dollar a day for cigars. But he writes, "Please stop my ——" what! That man is known to spend twenty-five dollars a week for seats at the opera and occasionally box parties, costing double this amount But he writes, "Please stop my ——" what! That man pays $2,500 a year for horses, carriages and coachman. Does he ask that his cigar bill be stopped? No. Does he ask that theater parties be stopped? No. No, he asks that his subscription to the church be stopped because of a shortage in his finances. The church is the first to suffer. The first cut is made in his church subscription. He does not feel the moral obligation resting upon him to pay to the Lord what justly is his. When a man once realizes that he is a steward and what God has given him is but loaned for a few years, then he gives cheerfully and as God has prospered him. Then he doesn't make his first cut in his church subscription. Look out how you cut the Lord's work.—Wm. Barnes Lower.

The Homiletic Year—August.

By Rev. G. B. F. Hallock, D. D.

VACATION. THE SABBATH.

REST SEEKING.

"I will give you rest."—Matt. 11: 28.

We have entered into the holiday season and everyone who can is seeking rest and refreshment in cool and quiet resting places kind nature has provided. Weary in brain, wearly in body and weary in heart, what a blessing to get away from the strain and the worry, if only for a short season. If there were a little more restfulness of desire, less rush after riches, less eager pursuit of pleasure, less feverish activity in daily life, men and women would not need so much these breaks in life's routine. There is no doubt that if we lived more simply and more quietly, and discharged our duties with more calmness of heart, we would see much less of nervous breakdowns, and all life would be the better for it. We need in these busy days to get into the heart of the Quaker's prayer:

"Dear Lord and Father of mankind,
Forgive our feverish ways,
Re-clothe us in our rightful mind,
In purer life Thy service find,
In deeper reverence praise.
Drop Thy still dews of quietness,
Till all our striving cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

Has not the Christian Church yet to hear in the fullness of its meaning the call of the Master, "Come unto me. . . . I will give you rest." Are Christians restful? Of course, no one will so far miscontrue the Master's words as to suppose them to mean an invitation to indolent ease. The rest to which He calls us gives strength for life's activities and burdens. It gives quiet in the heart of the storm and permanent peace to even a busy and tired life. It tones the nerves and braces the will for effort. But it forbids "feverish ways." It brings us into constant fellowship with that heart that was meek and lowly, and there is true rest. —The Dominion Presbyterian.

VACATION: ITS BENEFITS AND DANGERS.

"Then they that were scattered abroad went everywhere preaching the Word."—Acts 8: 4.

The vacation season brings a great "scattering abroad" of many of our congregations. It is doubtful if truth would permit us to say of any large proportion of the people that they "go everywhere preaching the Word." But it is not our purpose to use this Scripture in its connection, but only to let it suggest a few thoughts upon the topic of vacation benefits and dangers.

I. Benefits. There can be no doubt that if we have earned one it is right to take a vacation. Rest and recreation are duties, Christ had consideration for His weary, hard-pressed disciples, and said, "Come ye apart into a desert place and rest awhile." The hurry of our modern life is tremendous. Sometimes there is real economy in a rest. "If you want to get there soon, go slow," is a saying that may well be applied to many a hard-pressed man or woman.

Take a vacation if you can. Leave your business cares behind. Do not forget your religion, but take it with you. Do all the good you can to all the people you can. Cultivate your mind, body and social nature. Cultivate all the Christian graces. So doing, you may take your vacation and may make it a great benefit to yourself and to others.

II. Dangers.

1. Of inattention to secret duties.

2. Of being caught in the undertow of worldliness.

3. Another danger is that of yielding to selfishness. How natural the rush for the best seats in the cars, the planning for the snug corner in the hotel piazza, the outlook for choice locations in dining rooms, etc. Selfishness!

4. Another danger is the yielding to the temptation to neglect the church and public Christian duties. Help the little church where you happen to be. Go teach in the Sunday school. Uphold the struggling pastor's hands. Do not be idle through your resting time. You will rest better and come home a happier man or woman, boy or girl, youth or maiden, if you avoid the dangers and cultivate the opportunities the vacation season gives you.

VACATION GROWTH IN GRACE.

"And he said unto them, Come ye yourselves apart into a desert place and rest a while; for there were many coming and going, and they had no leisure so much as to eat."—Mark 6: 3.

Retirement with Christ is essential to growth in grace.

I. Let us notice, first, some of the ways in which this retirement may be obtained.

1. The Lord's day in its recurrence offers such an opportunity. As with John on Patmos, we may be "in the Spirit on the Lord's day."

2. We may get frequent intervals of communion during the week. We can find "quiet hours" in which to "practice the presence of God."

3. Our summer vacation may be made such a season of spiritual communion and refreshment.

II. The way in which our retirement is to be improved.

1. Not necessarily in the withdrawal from all others. Not necessarily in monkish seclusion.

2. But in listening to Christ's instructions; in learning His truth; in communing with Him through nature; in coming into knowledge of Him and His world and Word.

III. The purposes for which this retirement is needed.

1. For our bodily health. "They had no leisure so much as to eat." We live too fast. We need rest, even physical rest, for physical health's sake.

2. For spiritual health.

3. To prepare us for greater usefulness.

HARD WORKERS AND VACATION.

Robert Browning, in one of his poems, tells the story of two camels. Both were of great value. Both loved their master and gave themselves wholly to his service. Both had precious burdens to bear across the desert. One, in his devotion, did all he could to save his master expense; he ate as little food as possible, and that of the very cheapest. All went well for a time, but at length his strength failed and he fell dead on the desert. His pack was stolen by thieves, and his master lost both burden and camel. The other camel ate the best food and plenty of it—"no sprig of chevril must I leave unchewed." The result was that he passed safely through the desert with his burden.

Wrapped up in this story is a lesson for every Christian, every earnest worker for Christ. For we have a Master to serve. He desires of us, and our consecration prompts us to give Him, our very best. But this requires that we shall ever be at our best. To weaken ourselves by mistaken economy, by lack of rest, by worry, or by any other unnatural way of living, is against both our Master's interest in us and His desires for us. Each one of us has certain powers and faculties. These we are bound to develop in the highest possible degree of efficiency. As resolutely as the Greek athlete training for the race should we cultivate bodily strength and vigor. And our mental energies, too, should be cultivated and drilled until they carry out our purposes as well as disciplined soldiers carry out the commands of their leader.

We once heard an emaciated, frail-appearing minister testify at an opera-house meeting conducted by the late Dwight L. Moody in one of our large cities. The minister said that he had been up all the night before praying for his people. A few hours later Mr. Moody and this minister met, together with other guests, at the supper table in the home of an eminent college president, whose institution was the pride of the city. The conversation was on the meetings of the day, and the hopes cherished for the one in the evening, as also for the whole series of special evangelistic services just begun. Suddenly Mr. Moody turned to the minister who had given the testimony we have referred to at the afternoon meeting. Said he: "Brother B——, did I understand you to say that you were up all night praying for your people?" "Yes," said the minister, "I felt a great burden for the souls of my people. They all seem so cold, and the revival spirit is so lacking." "You were wrong," said Mr. Moody; "you were wrong. Never in my life have I weakened myself by such unnatural exercises and worry. I am a pretty robust man, but I could never have had strength for my work had I done such unnatural things. You must trust God more, my brother."

We do not say that it may not be well sometimes to fast. It may promote health rather than undermine it. Neither do we say that it may not be well to spend often somewhat prolonged seasons of prayer, praying both for ourselves and for others. But we are not to forget that it was the camel that lived naturally, that took sufficient food and sufficient rest, that thought enough of its master to take care to be always at its best, that in the end was most useful and carried out the master's designs. Love your Master, my brother, my sister, well enough to take care of yourself. Do not enfeeble yourself by over-economy or over-exertion. Sometimes "the best way to get there quick is to go slow." Sometimes the best way to live long is to live well. Sometimes the best way to accomplish work is to take a vacation. It can never pay either you or your Master for you to weaken yourself by overwork, or worry, or in any other way. Be always at your best. Do the things that will develop you physically, intellectually, spiritually. Avoid the things that weaken. Make your life tell for the very most for your Master. Bear in mind the fate of the well-meaning but unwise camel, and the master's double loss—both of the camel and its precious burden. Bear in mind the happy issue of the conduct of the no less loving but sensible camel. He carried both himself and the entrusted burden through the desert. Not only so, but then he was still alive and well, ready for many excursions of further profit to his owner.

"Do thyself no harm." Possibly the wisest thing for you to do just now, my brother, my sister, is to do nothing—take a vacation.

TAKING A VACATION.

1 Kings 19: 1-18.

At this time of the year many people are seeking a few weeks' release from the care and responsibility of their regular duties. They want a change of surroundings for a season, that their minds may the more readily take hold of their customary tasks after return.

I. Elijah's Vacation.

The Scripture of this lesson recounts one of the strangest vacations found in the Bible. Jonah might be thought a good par-

allel, but his case is not to be compared with that of Elijah. We catch a glimpse of the man in Horeb. What's he doing there? Taking a vacation. A vacation from what? From the active service of the Lord God of Israel. One usually thinks of using a vacation for recuperation; but Elijah was wrecking himself more and more. The fact is, he was so discouraged he could not hold his head up. Instead of going to some tried and true friend for advice and sympathy, he attempted to get just as far away from civilization as possible.

II. Elijah's condition.

Yes, indeed, Elijah was discouraged, heart and soul. There was no more spirit in him. Listen to his words: "It is enough; now, O Lord, take away my life; for I am not better than my fathers." When a man wants to die, something is wrong with him; he must be a hopeless creature; for hope is life and sustenance. But Elijah did more than wish to die. He got down on his knees, put his face in his hands, and prayed for the Lord to take away his life. Certainly he must have been discouraged. Where was he? Under a juniper tree. All know what sort of a tree that is. Its branches are long and drooping, touching the ground all around the tree, bearing, besides, a dense foliage. In all probability Elijah had to get down on his hands and knees and crawl to get under the tree. He found underneath a damp, moldy and dark place. Why did he not get out into God's gracious and generous sunlight, and seek there a cure for his imaginary ills? The gloom in under the branches only added to his discouragement. But that is the way with the most of us. When we get a little blue we hunt the most forbidding place within reach and magnify every little thing that has gone wrong for the last six months. To tell the truth, Elijah had no business taking a vacation at that time, in that place, for that purpose, or in that frame of mind.

III. Elijah's fright.

We are usually drawn to an outing; but Elijah was driven to take his. What frightened him? Only some words of Queen Jezebel, spoken in anger, but with little intention of being carried out. What did she say? She sent him word as follows: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." She referred to the several hundred of her idolatrous prophets that had been slain, and threatened to kill Elijah in revenge, provided he staid around about twenty-four hours, and gave her opportunity. It may have been a politic move for her to give him a day's notice of his impending doom. She did not want to kill him; not at all. Her sole purpose was to frightening him into running away; and Elijah, poor soul, took her words to heart, and ran as if his life were already in jeopardy. When his fear subsided, discouragement rose up and occupied the throne.

The prayer of Elijah for death was given above. Where is the consistency in one's actions who prays for death when he is running for dear life, day and night, to escape an idle threat of death? He reminds one of the man who went out one dark night intending to commit suicide by drowning and who took an umbrella along for fear it would rain. But Elijah was so disordered in heart and soul that he is scarcely to be held chargeable for all the foolish things he did.

IV. The cause.

All know, probably, the cause of Jezebel's anger. Israel had been going to the bad by leaps and bounds. Ahab, the king, was bad enough, but Jezebel was worse. She ought to have been compelled to live and die unmarried; for that is what her name implies. The Bible clearly says that she "stirred up" her husband to do evil.

The contest between Elijah and the idolatrous forces resulted in a complete rout for the latter, and that brought on the threat, the flight, the discouragement, and the blasphemous prayer.

V. The end of the vacation.

God does not object to legitimate vacations, but He did take exceptions to that of Elijah. The prophet had no business way down in Horeb, about to collapse with nervous prostration, when the Lord had mapped out his work up in the kingdom of Israel. He must up and return.

Elijah had been a man of vigorous action. God knew just how to deal with him. He administered only a gentle rebuke, and then gave him more work to do—three things—anoint two new kings and one new prophet. The Lord knows that some good religious work is the best of all tonics for the blues. Let us remember His cure when tempted to suspend religious duty. A little work for God will bring us out from under the drooping branches of the juniper tree.

—The Religious Telescope.

THE SABBATH.

WE NEED THE SABBATH.

"There remaineth therefore a Sabbath rest for the people of God."—Heb. 4: 9, R. V.

"If ever any people needed to take advantage of the blessing of weekly rest, it is the people of America. Our common nervous rush has been given the name 'Americanitis.' It is a disease, and will ruin us unless counteracted by the Sabbath."

HEAVEN'S PERFUME.

A traveller tells us of an Arabian valley given up to odorous shrubs and spices, where the air is redolent of fragrance. Going away the visitor finds that the perfume clings to hair and garments for days.

Saddened by life's sordidness, depressed by the avarice, cunning and cruelty of the street, the soul needs its days of revery and worship, for rising into purer, sweeter air where tranquility dwells. There walking, musing, praying, ardor will return to the

jaded sense. The fret and fever will pass away, and the soul go forth with heaven's perfume, and with enduring strength from the eternal God.—Rev. N. D. Hillis, D. D.

THE SABBATH.

I. How we got it. Gen. 2:3; Exod. 20:11; Mark 5:15; Deut. 5:15; Neh. 9:14; Heb. 4:4, 9.

II. How Jesus kept it. Mark 22:28; Luke 4:16; Luke 4:31; Luke 6:6.

III. How we should keep it. Deut. 5:14; Lev. 23:3; Neh. 10:31; Neh. 13:19; Jer. 17:21; Ezek. 46:3; Acts 16:13; Acts 13:27; Acts 15:21; Acts 13:14; Matt. 12:12; Luke 13:16; John 9:14; Isa. 58:13; Rev. 1:10; John 20:26; Acts 25:7.

A FABLE.

Two friends met on the street one Monday morning.

"Were you at church yesterday?" said one.

"No," said the other; "the fact is, I am trying to do more business than I have been doing, and I find I have to go down to the office on Sunday. It isn't just the thing, perhaps, but I simply have to do it."

"I don't see how you can reconcile yourself to going to business on Sunday, though," said the first; "that's a thing I will never do."

"Were you at church yesterday?" asked the other.

"No; I confess I wasn't," answered the first; "that is, I work so hard every day of the week that I am dead tired on Sundays, and I don't feel like getting up, so that I have a good, long sleep instead. I am trying to enlarge my business, and I was at the office until 10 last Saturday night."

Query—Is it a duty of a Christian to keep his faculties fresh for Sunday worship, even if it involves doing a little less on Saturday; and is there very much difference between the Sunday worker and the Sunday sleeper.

—Living Church.

DO NOT WORK.

"In it thou shalt not do any work."—Ex. 20:10.

"The great firm of Marshall Field and Company, of Chicago, allows no work to be done on the Sabbath. It even draws the curtains of its large plate glass windows, and for thirty years no advertisement of this house has appeared in the Sunday papers, though its competitors use them. Recently they were making elaborate preparations for the opening of their new building on Monday morning, but not a stroke of work was allowed to be done on the Sunday previous."

THE SAVINGS BANK OF HUMANITY.

"Blessed is the man that keepeth the Sabbath."—Isa. 56:2.

"Frederic Saunders calls the Sabbath the savings bank of humanity. If we lay away in it all through our youth and prime, week by week, and year by year, we shall not be bankrupt in our old age."

FIDELITY HONORED.

"We would not buy it of them on the Sabbath."—Neh. 10:31.

"The Pilgrims were in sore straits in 1621, and the very existence of the colony seemed to depend on their friendly relations with the Indians. One Sabbath morning Chief Samoset and a company of his braves appeared, and commenced overtures of peace by proposing traffic. But the Pilgrims would not desecrate the day by business, and the Indians went away angry, leaving affairs seemingly more threatening than ever. But the Lord honored such fidelity."

OUR RESTING CAMP.

"Tomorrow is the rest of the holy Sabbath."—Ex. 16:23.

"The Israelites needed their rest days while wandering through the wilderness, but no more than we do. On the grave of Durer, the artist, is carved the word 'Emigravit.' We are all emigrants on our way to the better country. The Sabbath is our resting camp where we pitch our tents and refresh ourselves for the hard journey that is yet before us."

SAFETY BY THE SABBATH.

"Call the Sabbath day a delight. . . . not doing thine own ways."—Isa. 58:13.

"The workingman who breaks the Sabbath laws in order to have worldly amusement on the Lord's day will find his employer very ready to break them by opening his factory or store on that day. And then how can the workingman appeal to the laws he has himself helped to render ineffective?"

USING, NOT ABUSING.

"Then saith he to the man, Stretch forth thy hand."—Matt. 12:13.

"Christ's example teaches us that we are to fill the Sabbath as full as any other day. Simply refraining from this and that is not keeping the Sabbath. Idleness is not holiness. The Sabbath is to give us a chance to do what we like to do—to carry out our character. The use we make of it shows whether our character is Christ-like or not."

SUNDAY REST.

The Executive Committee of the International Federation of Sunday Rest Association, met in Rochester, New York, on April 26th, 1905, issued the following important address to the public:

"We consider that the welfare of nations and the industrial liberty of the toiling masses as well as morality and religion imperatively demand a Sabbath sacredly kept for rest and worship, and not given over to vice or the business of pleasure.

We greatly regret that notwithstanding these admitted facts, the tendency to use Sunday for gain and pleasure, even in some camp meetings and Chautauquas, is to be strengthened by the opening on that day of the Lewis and Clarke Exposition. We

recognize that Christian leaders at Portland have made earnest effort, with partial success, to reduce the evil; but we cannot approve the opening, with admission fees, of a place mainly devoted to money-getting and pleasure. The introduction of certain sacred features in the fair cannot in any way justify the use of Sunday for gain. It is more surprising that Sunday opening should be decided upon in view of the signal success of the St. Louis fair with Sunday closing. We earnestly request that Christian men will not enter an agreement to preach or lecture on Sunday at the fair.

Hardly less to be appreciated is the participation in Sabbath-breaking of the governments of Christian nations we represent. In London there is no Sunday collection or delivery of mail, and in Canada the government is moving toward doing without Sunday postal work almost entirely. These things prove that Sunday postal work in the United States is unnecessary. Let labor organizations and churches in the United States therefore authorize their chief officers to write a letter to the Postmaster General in their behalf, urging that he will order that Sunday work in the postal service shall nowhere be increased but rather reduced or abolished. And let such organizations authorize letters to be sent to the President and their respective representatives and senators asking that the national capitol, where even servile labor on Sunday is not forbidden, and where Sunday traffic is reported to be increasing, shall be given such a Sunday rest law, as the people have generally made for themselves wherever they have a right to vote.

We urge special attention both to intelligent appeal to reason and by law enforcement of these perils of summer Sunday sports and amusements, especially Sunday excursions, Sunday theaters, and Sunday base ball, the last of which, when persistently done in violation of law, becomes a most serious educator of young and old in lawlessness, and so should be opposed—Sunday papers and Saloons also—not only in defense of Sunday, but also of law and order.

It is to be especially deprecated that sometimes Sunday excursions are run to and from camp meetings and Chautauquas and that the managers of these institutions sometimes countenance them and obtain financial profit out of them.

Not only the rights of God, but also the rights of man are deeply involved in the faithful observance of Sunday laws, which history shows to have been most influential in the development of all that is noblest in British and American national character and institutions."

THE SACRED SABBATH.

Matt. 12: 1-13.

There is always a "Sabbath question." Every generation faces it and must take sides. Not always are the conditions the same, but the principle never changes. Even the day of the week has changed, but the essential principle of the day is alike in every age. The Sabbath of the Old Testament and the Lord's Day of the New Testament are essentially the same. While the one is kept on the seventh day, and the other on the first day, their meaning is the same. While one presents the finished work of creation, the other celebrates the finished work of redemption.

I. The Lord's day should be kept as the day of rest from labor. The body needs the Sabbath as well as the soul. It should be a holiday for the body, and a holy day for the soul. Kept thus, it affords every one with fifty-two holidays in addition to the others that come on week days. The incursions made upon this God-given right of the laborer during later years is one of the greatest of wrongs. If organized labor would strike against Sunday work, they would have a just quarrel. The Christian church would protest against this robbery of rest from the workingman, and proclaim the priceless privilege of the Lord's day. It is not that God needs the Sabbath, but that man needs it, that He bids us keep it as a day of rest.

II. The Lord's Day should be kept as a day for joy. The gladness of Easter should continue throughout the year. Every Lord's Day should remind us of the resurrection. There is nothing of sadness or long-facedness about the Lord's Day or the Sabbath. The Psalmist wrote long before the long-faced Pharisees were born, "This is the day that the Lord hath made, let us be glad and rejoice in it." We want neither the Puritan Sabbath nor the Continental Sunday, but we want the Lord's Day of the Christian, with its joy and fellowship. There is nothing gloomy about Jesus Christ, there ought not to be anything gloomy in the keeping of His Sabbath.

III. The Lord's Day should be kept as a day of service to the Lord. While it was made for man, the Son of Man is its Lord. It should be a day of willing-hearted service to Him. Service as worship in the Lord's house is a first duty. Christ's custom of church going is the highest example for His followers in this direction. Service as work in the Lord's vineyard is the next thing. The Lord's Day should find us at work in the Sabbath School, or elsewhere where there may be need. Service in waiting upon the Lord, in meditation and prayer, to renew our strength for the work and the walk during the week.

IV. The Lord's Day should be kept as a day of home influence. The scattered family of the week should make every Sunday a sort of Thanksgiving Day. Parents and children should be gathered together about the table and the altar in the home. The old Book gets a new glory as its pages are opened and its truths are gathered in the family circle. In the rush of business life home religion will be crowded out unless it holds on to the Lord's Day as its God-given opportunity. A well kept Sunday is an inspiration for both young and old.—Rev. Isaac W. Gowen, D. D.

Homiletic Department.

G. B. F. HALLOCK, D. D., Editor.

GIST OF RECENT SERMONS.

By CHARLES F. AKED, THOMAS WEST, A. C. DIXON, A. C. WIEAND, F. B. MEYER, CHARLES C. ALBERTSON, JOHN F. CARSON.

THE ETHICS OF HOLIDAYS:

A SUMMER SERMON.

Text: "Come ye yourselves apart into a desert place and rest a while."—Mark 6: 31.

There were many coming and going, and they had no leisure so much as to eat. The Apostles had returned from the missionary journey on which their Lord had sent them. They were flushed and excited by their success. The fame of the Great Preacher and of his friends had spread through the land. Multitudes from all the cities thronged to see and hear. Then it was that Jesus said to his disciples "Come ye yourselves apart, and rest a while."

There has been no day in the history of the world, when such counsel was more needed than today. There are no people on the face of the whole earth who have more cause to heed it, and profit by it, than we of the strenuous Anglo-Saxon breed. Our cities are too vast and too crowded. Man, like all other animals, was meant for the fresh air and the open fields, for the storms, the snows, and the sunshine. But he claps a stone box down over his head, sets it in the midst of a hundred thousand other stone boxes as ugly as his own, stretching away in bewildering squares and parallelograms, shutting out God's air and light, until he is ready to faint on a warm day and freeze on a cold one, and die of pneumonia, or of terror, if the east wind blows on him. This crowded, rushing, pushing, crushing city life grates on our nerves. We live too fast. We live faster than men ever lived before. We live more than twenty-four hours in the day and more than seven days in the week. We burn the candle at both ends; and then, for fear our neighbor should get ahead of us, we light it in the middle too. We are consumed by the fever of living. We exhaust our vital energies in unending stress and strain

We have no time to think. It is as much as we can be expected to do, if we earn bread and cheese and lay by a pound or two, against a rainy day. The great majority of us are just as capable of flying as we are of thinking. Leisure for quiet contemplation of the world in which we live is denied us. There is no grass beneath our feet, no blue sky above our head. The world of trees and flowers and singing birds is not for us. Art and poetry and gentle culture exist only in the world of dreams. While, if we once gave ourselves pause to meditate upon the deep things of God and the soul, on Time and its meaning, Life and its mysteries, Heaven and the glories which we thrust away, why—we might miss the next car. The injunction which insults me every time I travel by the underground is "Please hurry on for the lift." The "please" is in diamond type, and you need a microscope to see it. The "hurry" you can read a mile away. Hurry, then, by all means, for we could not live if we did not kill ourselves to get somewhere else!

And yet, if we are determined to do it, even in the frenzied rush of our city life we can hear and heed the Saviour's call, "Come ye yourselves apart, and rest a while." One fine and gracious opportunity is offered to us by our summer holidays. The happiness which they bring us is of the first importance in a healthy, holy, Christian life.

I. The Duty of Cheerfulness.

We pray God to forgive us our sins; we ought to pray to be forgiven our sadness. There is no virtue in misery. The melancholy person is not necessarily a superior person; and if he were the superior person is generally detestable. A face as long as a fiddle, and a voice like that of an Alpine crow will not be imputed to us for righteousness. We shall not go to heaven for our tears, nor to hell for our smiles. Humor is a gift of God as well as pathos. In his presence is fulness of joy. We are all sinners, and sometimes we deserve to be miserable. But it has not been yet shown why, on Sundays, Wednesdays, and Fridays, we should call on God the Holy Ghost, and then on the holy, blessed, and glorious Trinity, three persons in one God, to have mercy upon us, miserable sinners! One day Paxton Hood had to preach in a Yorkshire church, where it was the custom for one of the officials to announce the hymn. It was a glorious summer morning, like today, when God's mercies fall on waiting hearts like the gentle rain from Heaven, and the earth smiles in the light of his countenance. And the good brother gave out:

"My thoughts on awful subjects roll
Damnation and the dead—"

when Paxton Hood leaped up and said: "Oh, no they don't! My thoughts do not roll on anything so dreadful. Let us sing,

'Come let us join our cheerful songs
With angels round the throne.'"

Let us have done with these solemn hypocrisies of conventional worship. Let us frankly claim our heritage of happiness in a world whose builder and maker is God. "When the Lord turned again the captivity of Zion, they were like unto them that dream. Then was their mouth filled with laughter, and their tongue with singing."

"These things have I said unto you that your joy may be full."

II. Religion and Holidays.

In all ages religion has claimed certain days and freed them from labor for the happiness of men. A "festival" is, historically, a day set apart for religious observance. The history of feasts and festivals is the history of religion and of civilization. The religion of Israel was rich in such "feasts." Every seventh day was a Sabbath. Every seventh month was a sacred month. Every seventh year was a Sabbath year.

One fact is too colossal and ubiquitous to be ignored. Religious festivals, the wide world over, have degenerated into license and sin. How foolish many of our holidays are! And how harmful! We come back, worn out in body and mind, jaded, restless, disappointed. We have tried to see too much and do too much.

And other excesses there are which indicate that the holiday has served as an excuse for throwing off restraint, for the repudiation of the moral law, for an indulgence in more brutish pleasures, from which, in our soberer hours, we should have disdainfully turned away. Let us listen again to the gracious invitation, "Come ye yourselves apart, and rest a while," for if it is in his company that we rest, every holiday will be a holy day.

I have spoken briefly, but I have said enough to show that from the point of view of any rational conception of religion the holiday is good in itself, that happiness may be accepted as God's good gift. And happiness may well be a minister of holiness. The genius of our language links together health and holiness. Heal and hale, whole and holy, are one in structure and in spirit.

III. Meeting God on Holiday.

Yet there is more than this. For in our holidays we may come quite wondrously within the deepest ministries of God to human hearts. In our holidays, as in all else, we must preserve a certain catholicity of temper nor attempt to prescribe in what form another man shall keep holiday. But for the most part we find our happiness in escape from the city to the country, to the mountains or the sea. There we meet with God.

I have been told, and I believe, that God has come out of his eternal invisibility and touched men's lives to finer issue when the Hallelujah Chorus has smitten with its passion on their hearts; when a Madonna of Raphael or Murillo has smiled her sadness into their souls; when the majesty of the great cathedral, Ely or Milan or Cologne, has hushed every sense and sublimed every faculty to worship. But I speak of that of which I am more confident when I say that God himself is near me, I know that he is near, when the fields blaze with scarlet and gold at my feet and the mountains tower grim and grand above me, when the river laughs and sings in the sunshine, or the moonbeams chase each silver wave over the bosom of the unresting sea.

IV. Peace and Power.

If I try to analyze this ministry of God, I find it to be first peace and then power.

It is peace with oneself. Under the calmly conscious stars, on the wide moor, amongst the eternal hills, or lulled by the multitudinous sea, passion dies. Fretfulness, repining, foolish ambitions, petulant disappointments, take unto themselves wings and fly away. We wonder how earth can be unhappy while heaven leaves us not merely youth and love, but nature, ourselves and God.

It is peace with our fellow men. We have not argued ourselves into a finer appreciation of the mind that looks before and after. We have not schooled ourselves to think no evil of our fellow mortals. No; but sweet and subtle influences have stolen into our souls, and suspicion, anger, contempt, combativeness droop and die. We are one with our kind.

And it is peace with God. It must be peace with him, for we are one with him. We are immortal, here and now. We are mind of his mind. We have yielded our will to his pure and perfect will. In him we live and move and have our being.

And it is Power. Our first feelings are of our insignificance. Later, we know that we are infinite. When we consider the heavens, the work of his fingers, the moon and the stars, which he has ordained, we cower before the revelation of our littleness. But as we consider them, and yet again consider them, we find ourselves of ten thousand times more consequence than they and all the spheres of light. Then we rise to the knowledge of our majesty, for Thou, O Lord, hast crowned man with glory and honor.

There is one consideration which we cannot escape. What of the myriads of our brethren pent up in mean streets, prisoners of the counting house and the shop, slaves of the mill and the mine, the poor and heavy laden of every nameless class, to whom these words are bitter mockery, for whom no changing seasons bring cessation from toil and weariness? What of them—in these days of summer suns and joy?

There should be none such—except the vicious. And Christianity cannot rest while such mortals live disfranchised of their right to rest and happiness. The unaccomplished mission of our faith is the redress of every economic inequality. There is a gospel of social service. We live to bring all mankind into the family of God, joint-heirs with the most favored life on earth of the unspeakable riches of Christ. But, meanwhile, while such poverty remains, while such evil conditions sadden and appal us, what right have we to our holidays, to our happiness? Can we sit at our feast blindfold, or dare we open our eyes? What right have we to any feast while our brothers starve in sight of plenty? What right? None—if our lives are wrong. If we are living for ourselves, thinking, planning, toiling, accumulating, enjoying ourselves—none. But if all life to us is a

sacred trust; if happiness is only so much stored-up energy to be expended in divine, redemptive toil, then go keep the feast and share the festival, charge your blood and brain with health, and flood your soul with joy. And come back to our world of suffering and wrong to spend new-found strength again in the blessing of mankind.

But, for the present, go away and forget! It is a counsel of perfection, and you would not follow it, else I would say to you: Go where you can have no letters, no newspapers, no telegrams, where the ring of the telephone bell is never heard, and where even Marconi cannot come! But at least do your best to forget! Forget your business. Forget your debts! and forget your debtors! Forget that in this world is suffering, sickness, or sin. Only remember that the sun shines for you; the tides ebb and flow for you; the gorse upon the hillside, the purple heather, and the fields which stand dressed in living green are all for you. The earth and the air and the sky are yours, and all this God is all your own, your Father and your Friend!—Rev. Charles F. Aked, D. D., London, England.

THE GREATEST PRAYER AND GREATEST PROMISE.

Text: "Thy Kingdom come."—Matt. 6:10.

These words are so familiar to us that we are in danger of missing their deep meaning. They are so simple that a little child can use them, so profound that they comprehend all history. This prayer, "Thy Kingdom come," enters the heart and blesses it with life and peace. It goes out into the wide world to regenerate it and win it for Christ.

It was a great event, the study and wonder of holy angels when Jesus Christ laid aside the glory which he had with the Father and came into our world to seek and to save the lost.

Our Lord went about doing good, working miracles, and speaking parables to show what was the Kingdom of God. At length he taught his disciples to pray, "Thy Kingdom come."

I. The prayer: "Thy Kingdom come"; what does it mean?

1. It means, first of all, the coming of the Christ, the King coming into the heart, and setting up his kingdom there. It means the reign of grace in the heart. He warned his disciples against a formal religion and outward show. He said: "The Kingdom of God is within you." He taught Nicodemus the same great truth when he said: "Ye must be born again."

2. This prayer means the coming of the kingdom in the world. It begins with the human heart, and goes out into the world. There is movement in this prayer. It is a thing of life and activity. Like light it shines, like fire it burns, like love it kindles responsive love in the heart. On God's part it is a coming to save, on man's part it is a going with the news of salvation to every nation.

This is a great missionary prayer. It is for the salvation of the world. It is for the fulfillment of the promise made to Abraham: "In thy seed shall all the nations of the earth be blessed."

3. We pray for the coming of the kingdom of glory. The kingdom of grace on earth is the preparation for the glory that shall be revealed. The Scriptures are full of this great theme from the days of Enoch till the Revelation of John. Our Lord says: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." By the thoughts of the coming glory of Christ's kingdom good men have been sustained and comforted in trial, they have been stimulated to increased effort to hasten its coming by making every needful preparation, and discharging every work of grace, till transformed into the likeness of that heavenly state for which they hope and long.

II. A prayer of promise. When Christ says pray, there is also a promise. God's promise is the foundation of prayer. When we have the promise we know that we ask according to his will. In the Sermon on the Mount we are taught to pray, "Thy Kingdom come," but also, "Ask and ye shall receive." In this way we can turn the divine precepts into promises and the promises into prayers.

This prayer is in line and in keeping with all the promises made to the fathers in the Old Testament. The Psalms say: "All nations shall call him blessed." Isaiah says: "The mountain of the Lord's house shall be established on the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it." In our prayers for the coming of Christ's Kingdom our prospects are as bright as the promises of God.

When men say that missions are a failure, that Christianity is not making way in the world, we have facts from every mission field to the contrary. When Carey went out to India, in a sermon before leaving England he laid down as a working principle: "Expect great things from God, attempt great things for God." His mission was a great success, inciting the wonder of Christendom. At present there is an open door for the Gospel in India, China, Japan, Africa and the islands of the Pacific surpassing our expectations.

Prayer, promise, work are to go hand in hand in the advancement of God's Kingdom. Before our Lord ascended to Heaven he promised to send the Holy Spirit. At the same time he asked his disciples to pray and wait for the outpouring of the Spirit, and, then, in the newborn power of the Holy Spirit, to be his witnesses to Jew and Gentile to the ends of the earth.

III. A prayer of power: "Thy Kingdom come." Prayer is a God-given power to man for the supply of all his need. The Spirit of grace and of supplication is God's gift. It brings down the power which raises the dead to life. Before Jesus raised Laza-

rus, he prayed. When the early church needed power against persecution and unbelief, that they might preach the Gospel with all courage, they prayed. The place was shaken, they were filled with the Holy Ghost, and, "with great power gave the apostles witness of the resurrection of the Lord Jesus." And it still holds good that when we pray, "Thy Kingdom come," God gives power to bring it to pass. For he is able to do for us exceeding abundantly above all that we can ask or think.

The instrumentalities appointed by God may seem weak, but through God they are mighty to the pulling down of strongholds. God employs men who are sinful and mortal, and not holy angels. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Another instrument that seems weak in the eyes of this world is the truth as it is in Jesus. The Gospel of the Cross was to the Jews a stumbling block, and to the Greeks foolishness, but Paul persisted, and said: "But we preach Christ crucified to the Jews a stumbling block, and to the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God." This is the message which runs, and is glorified in every nation under heaven.

Prayer and power go together in the conquest of the world. Christ prayed, and the Holy Spirit was given in power and Pentecostal blessings. Stephen prayed, and Saul, the persecutor, was converted, and became the greatest of all preachers to the heathen nations. He could say that he was more abundant in labors than all the apostles, adding: "Yet not I, but the grace of God, which was within me."

The grace of God, the presence of Christ, the power of the Spirit—these are the great factors in the Kingdom of God. It is told how Frederick the Great once sneered at a British ambassador when he used the expression, "By the grace of God," and said he did not know that he had an ally of that name. But without the grace of God our nation would be weak indeed.

Grace is the power that promotes prayer and brings showers of blessings.

Back your prayers by your deeds. Think of the pleasure and satisfaction it will give you now. Remember that the night cometh, when no man can work. Think of how it will look when your opportunities of praying and working and giving and living for Christ shall be at an end. Think of how it will be when Christ shall come in his glory. Think of how it will be when many from heathen lands shall rise up and call you blessed, as the instruments for sending them the gospel of salvation. Then shall the King say: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me; enter into the joy of your Lord."—Rev. Thomas West, in Belfast Witness.

HAPPY HOMES.

Text: "They went into their homes."—1 Sam. 2:20.

The home of Elkanah and Hannah was a religious sanctuary where God was honored. Such a home is a vestibule to Heaven.

Canon Farrar says that in all the ancient classics there is no reference to the joys of childhood, and for the very good reason that the childhood of the ancients had little joy in it.

Wherever the Bible is honored, as in England, the real home exists, but where the Bible is not read, even in so-called Christian countries, as in France, there is little of home life.

In America, where there is such a mixture of all nationalities, we need not be surprised to find that the home life is esteemed by some, while it is held in contempt by others. The Englishman carries in his heart wherever he goes the sacredness of his home, while the Frenchman is apt to take with him nothing more sacred than a house. In our American life, however, the home is the foundation of the church and state. As the homes are pure, the churches will be prosperous and the state permanent.

I. Obedient children make a happy home. God commended Abraham because he taught his children obedience, and if obedience is not taught in your home, you are training future anarchists and criminals. If the child does not obey the parent, he is not apt to obey God or the state.

There is a sickly sentimentalism prevalent in some quarters which says that a child should never be punished. Paul asks the question: "What son is he whom the father chasteneth not?" and he declares that such chastisement is the proof of true sonship, for "if ye be without chastisement, then ye are bastards and not sons." "Whom the Lord loveth he chasteneth," and the father that does not lovingly chasten a child for disobedience is not a true father.

Someone asked a mother if she believed in the laying on of hands for the cure of diseases. She said she did, for she had effectually cured her boy of smoking cigarettes in that way. Whatever you may believe with regard to the laying on of hands as a religious ceremony, if you love your child, you must not withhold the proper punishment for disobedience.

II. Perfect harmony between husband and wife makes a happy home.

That there may be harmony, Christian marriages should be in the Lord. "Be not unequally yoked together with unbelievers." A Christian should not marry an atheist or an infidel. At your peril marry one who does not hesitate to express his opposition to the Christ you love.

All honor to the Baltimore girl who, a few years ago, returned the engagement ring to her affianced as soon as she learned that he belonged to an infidel club. It brought him to his senses and lead him to think seriously of a subject which he had flippantly despised, and the result was his conversion.

It goes without saying that drink is the cause of many a discord, and it is a sad fact that social drinking customs are on the increase. The decanter and the demijohn are going again into the homes of not a few Christian people. I plead with you by the agonies of a drunkard's wife, and the disgrace of a drunkard's child, and the terrors of a drunkard's hell, to keep the accursed stuff out of your homes.

III. Another ingredient of a happy home is the living within one's means. Receiving $5 a week and spending $6 means misery sooner or later. It means inability to pay debts, and the loss of manliness that follows. Receiving an income of five hundred dollars and spending five hundred and fifty will bring a shadow. Better a humble home in a cottage or a garret, with bread and water paid for, than a palace splendidly furnished and supported by an outlay that fills your life with perplexity and burden.

IV. Contentment is another ingredient. Stanley tells us that few of his men were killed by elephants and tigers. They suffered most from the "jiggers," little insects that it takes a microscope to see. They get under the nails and the skin, producing irritation that frequently causes death. The "jiggers" of life worry many people into their graves.

I read some time ago the experience of a hunter who shot a tiger, and thought he had killed him, but, on his approaching, the tiger sprang up and, seizing the hunter by the knee, crushed the bone, and then fell back dead. The hunter found himself unable to walk, and his cries were not heard. After a few hours, however, he forgot the tiger and even the broken bones in his terrific struggle with thousands of little ants. They covered him, and every nerve seemed to be bored with a hot awl. But for timely rescue he had soon been killed by the ants.

So it is in many human experiences. It is not the great tiger of calamity and grief that kills us, but the little ant worries of everyday life.

V. The word that sums up all happiness in the home is love. "Husbands, love your wives even as Christ loved the church and gave himself for it." Must I love my wife well enough to sacrifice myself for her as Christ sacrificed himself on Calvary? That is it exactly. Listen again: "So ought men to love their wives as their own bodies." "He that loveth his wife loveth himself." We husbands are rather fond of ourselves. We are certain not to hurt ourselves, if we can help it. Not for the world would we neglect our own interest and pleasure. Let us be as careful of our wives, if, as husbands, we would be in the line of apostolic succession. Not simply furnishing a home and supplying a table, but with continual thought and tenderness seeking the wife's highest good and greatest joy.

It is a love married to sympathy. We are told in an ancient legend that when Theseus was about to enter the labyrinth with drawn sword in hand to destroy the monster, his sister, Ariadne, tied around his ankle a silken thread, and told him that when he felt the gentle pulling of this thread he might know that she was thinking of him. In the struggle with the monster the gentle tug of the silken thread strengthened the hero's arm and helped to make him victorious. How beautifully this illustrates the sympathy between husband and wife! He goes out to struggle with the monsters of perplexity, it may be of misfortune. If he can feel the gentle pulling of the silken thread of sympathy at home, it makes him brave and patient.

And so the sympathy of the husband with the wife helps her to bear the burdens of the home. When Abraham Lincoln received the telegram announcing his nomination for the presidency of the United States, he arose, put on his hat and coat, and said to the friends: "There is a little woman at home who would like to hear this." And he went off to spend the evening with her. Dark days when death had entered their home came in after years, and it was this silken thread of sympathy between them that helped them to bear what God's Providence had sent.

Every man's life is more or less a projection of the home of his childhood into the future. What he was made at home, he is apt to be ever afterward.

VI. One word more. Homes on earth are easily broken up. Death enters and the home is sold, the family is scattered, misfortune passes it on to the hands of another. But there is a home before which the hearse never stops, and on the door of which the crepe is never tied. Jesus calls it "Father's house." Some of our dear ones are there today, and their presence beckons us onward.

As the Tyrolese fishermen return from their day's work through the fog, their wives and daughters stand on the shore and sing their native songs. The husband or brother catches the strains of the music and, joining in it, directs the prow of his little vessel toward home. Can we not hear through the fog of time the music that floats to us through the open door of our Father's house in Heaven? It is the music of love and peace and joy. Shall we not join in it while we direct our course toward the eternal home? Faith in Jesus our Saviour and loyalty to him our Lord makes melody in the heart sweet as the harps of Heaven.—Rev. A. C. Dixon, D. D.

A PROGRAM OF THE CHRISTIAN LIFE.

Text: 2 Peter 1: 1-11.

The second, third and fourth verses of this Scripture tell us that, so far as God is concerned, he has provided for us everything that pertains to life and godliness. On his part there is no lack; it cannot be his fault if we do not grow in grace; for all the gifts of grace are ready for us, they are free, they are at our disposal, and we are urged diligently to lay hold of them.

God has revealed the truth and himself

to us (1) in his Word, (2) through Jesus Christ, (3) through his servants, teachers and preachers, (4) through his church. Our part, then, is diligently to "hear" the Word, to understand it the best we can, and then to accept it by faith. "Faith cometh by hearing, and hearing by the Word of God."

Here, then, is where verse five of our text begins. "Besides this" (all that God has done to bring us to living faith in his Word of Truth)—besides this, on your part, "giving all diligence" (see Revised Version) "add to your faith virtue." What, then, is virtue but doing the truth, living it, building it into character? "Virtue" is "truth" translated, by doing it, into flesh and blood, into character. Virtue is truth alive. And so every truth we see, every truth we believe, we are to transform into the corresponding virtue, by living it out in our lives. This it is to "add to your faith virtue."

"And to virtue, knowledge." We do not really and vitally know any truth except in so far as we have experienced it. Who knows, really knows, what it means to lose a precious child, except the mother who has stood by the pitiless open grave of one who was all her hope? And who knows what conversion is or means, except as he has himself experienced the deep conviction of sin, the resolute separation of himself from all that is evil, and the absolute determination to follow Jesus in all things, at whatever cost? It is they who implicitly obey God by faith, and do what he says, that experience the real value of his requirements. When God speaks, there is nothing left for man but to believe, and to do, and then shall he "know." There is no other way to knowledge that is knowledge indeed.

"And to knowledge, temperance." The Revised Version says "self-control." This is the true meaning of the word; it means temperance in all things, or self-control in all. It means to regulate or control every thought, and desire, and impulse according to our best knowledge. Now that we have once experienced a new truth, it is to become a regulator of conduct, a standard of character.

"And to self-control, patience." Now, that word "patience" we have borrowed from the Latin, and it means suffering. That is to say, we are under all circumstances to control our conduct according to our highest knowledge or experience of the truth, even when we must suffer for it. To all truth, as fast as the Spirit of Truth leads us into the truth, we must come in this way. We must believe it, live it, experience it, control our lives according to it, day by day, even when we must suffer for such allegiance and loyalty. Such a passion for truth as will lead us step by step through this program of growth is the first great secret of growth in grace and acquaintance with our God and the Saviour Jesus Christ.

But the love of truth alone is not all of religion, perhaps not even the heart of it. The apostle instructs us to add to all this a passionate love for God, a venerating, reverent, worshipful spirit, a heart that cries out after God as David did, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in his temple." Paul adds his testimony in Phil. 3:7-14: "I count all things but loss for the excellency of the knowledge of (acquaintance with) Christ Jesus my Lord."

There is one other point in this program for growth in grace. It is love for men. There is to be, first, "love of the brethren," and then a universal love, which is a veritable passion for souls. There is, of course, in all thoroughly converted, consecrated Christians an altogether special "love of the brethren," those of like precious faith, who do the will of the Father in heaven and are, therefore, our brothers and sisters in Christ. And these ties in the Spirit are closer and more real than any of flesh and blood.

The Apostle Paul seems to have written this second epistle for the purpose of teaching us growth in grace; that is his last word, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." And it was with this thought that he began his letter. Here, then, is his program of growth in grace:

I. A love for truth.

1. Faith. (Accept and believe the truth God has revealed in his Word.)

2. Virtue. (Do the truth you have believed, live it, exemplify it, build it into your character.)

3. Knowledge. (Experiencing the truth in the living of it, and so realizing its value.)

4. Self-control. (Holding one's self to these standards of character we know.)

5. Patience. (Steadfast continuance in this, whatever we may suffer for it.)

II. A love for God.

III. A love for men.

1. Love for the brethren. (An altogether unique love for God's children and the church.)

2. Love. (A universal love, dealing with everything we touch in love), cf. 1 Cor. 13. "God is love." "Love is the bond of perfection."

In the eighth, ninth, tenth and eleventh verses is a list of the results that the practice of this program will produce in your life. (1) It will make you that you cannot be "unworking" or idle, for that is what the word "barren" in verse eight of the common English translation means in the Greek. (2) It will make you that you cannot be unfruitful. (3) Verse nine, it will cure spiritual blindness and shortsightedness. (4) Verse ten, it is an absolute guarantee against backsliding; "for if you do these things you shall never fall!" Just think of it! Never! (5) Verse eleven, it will give us an abundant salvation, for so we shall come bring our sheaves when we go home and the gates must be wide open to let us in. (See Ps. 126:5, 6; Dan. 12:3.)

In view of all this, shall we not make it

our business first of all to practice this program every day in the coming year? Turn to it frequently until this Scripture is indelibly stamped on your life. Every time I turn to it, it inspires me. God grant it may prove equally blessed to your life.—Rev. A. C. Wieand, in Bulletin Bible Teachers' Training School, New York.

PURCHASED FOR GOD.

Text: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood."—Rev. 5: 9.

The old version puts it "redeemed us," while the Greek word is "bought us." "Thou art worthy; for thou hast bought us for God."

The word for the book in the Greek is "Apocalypse." Apocalypse means "dropping of the veil." God dropped the veil at the feet of John so that he saw what was on the other side. I am glad that the word contains no suggestion of the telescope, because if it did, we might think heaven was a long way off, beyond some distant star. No, no! It is only shut out by a flimsy veil, which a thorn may puncture, through which the light may come, which a puff of wind may make tremble. I have no agreement with people who think about heaven as far away from us. I believe we are living every day in the very midst of it, that we are walking, or may walk, the streets of gold, and, if we only will, we may see the great city. Heaven is nearer than earth; the "great white throne" is within sight.

The first thing that would strike us if that veil were just now to fall would be the light, and next the music. You and I always think of heaven as music—majestic chords of music marching like a regiment of soldiers ever keeping perfect step. It is for us, as Milton puts it, to get our hearts in tune with this music, because the reason why our lives are often sad and evil is that the discord of selfishness has intruded between the music of eternity and ourselves. If only I could get that discord out, if only I could bring you in tune, if only I could induce you to dare to sing that new song!

I. Notice that this was "a new song." But why new? There are five songs in these two chapters. This is the third. What made them sing this new song? First, we are furnished with a description of the appearance of God. He is a Spirit. There is no description of him, but just of his appearance as resembling the jasper and the sardine. This is one of the most eloquently beautiful pieces in the whole book. John never attempted to describe God. He could not. But he said the vision of the throne struck him like flashing jasper. That did not start the new song. Then he heard the chime, the everlasting chime of the perfection of God, "Holy, holy, holy!"—the perpetual song of adoration among the unfallen beings, as to the unsullied character of the Divine Being. But that did not start the new song. Next, there was the conception of God the Creator: "Thou hast created all things, and for thy pleasure they are and were created." From gnats to archangels—all things are of God, but that did not start the new song.

There are thousands of men in your country and mine this morning who are marching through the beautiful fields of nature; but they are not singing the new song and their hearts are not in tune with God. It is not enough to talk to them about the moral attributes of God. That will not stir them. It is not sufficient to speak of the creatorship of God. That does not touch them. At the right hand of the throne there lies the scroll of history, because God knows everything that will come to pass in the future days and it lies beneath his eyes. He is the great Ruler. As he breaks his seal, revolution or pestilence or famine pass across the world. But that will not move them. No; their harps are still unstrung and their souls unmoved.

At last an elder, having been a long time in eternity and knowing the ways of it, spoke to the apostle. He said: "Wait a bit. You are going to see something which you will never forget." And the apostle stood watching. He said: "You will see a Lion, the Lion of the tribe of Juda, majestic, magnificent, splendid; you will see One Who has 'prevailed,' a Conqueror; you will see One Who is the Root of David, the Messiah of a line of Kings." So John waited, and all heaven waited with him. The instruments of music were silenced and not a voice was heard; when, lo! in the midst of the throne, stood, not a lion, but a lamb; not one who had the mein of a conqueror, but who looked as though he had failed. "A Lamb! a Lamb as it had been slain!" That lamb is Christ, God's lamb who took away the sin of the world. As he stood there and took the book, the book of history, the book of your life and mine, then there was a new song.

Heaven is familiar with the creatorship of God, the holiness of God, the eternity of God, the splendor of God. Not for any of these does heaven sing new songs. The thought that strikes heaven and sends a new throb of emotion through it is that Jesus was slain and bought us for God!

II. Why does the vision of the slain lamb induce new songs? Because, of course, first, God has dealt with sin. There is the sin problem. It lay between him and the world, and as Jesus stands there, he is guarantee that God has dealt with the world's sin; and if men are lost, they are not lost because Adam sinned, for the second Adam has dealt with the initial sin of our race. No, they are lost because they have put away the blessing from themselves.

Not only are we taught that God has dealt with sin, but that he is always what he was when Jesus died. It seems to me sometimes that people look upon Calvary as a kind of exception in God's life. I do not think so. It is a specimen of what God is all the time. You tell me Jesus died yesterday. Yes, he did; but he is in the midst

of the throne. His heart is bleeding for men today.

Once, in Scotland, I was walking over the hills and came to a great lake or loch. I could not tell whether it was fresh water or salt, till I went down to the margin and put my finger into the water, and then to my lips. "Ah," I said, "that is salt. This is not a mountain lake, but an inlet from the ocean." Then as I looked across that piece of water I saw a ripple coming. I said to myself: "Yes, that is just it. This is an inlet from the Atlantic, and yonder is the pulse and throb of the great ocean outside, stirring this inward stillness." So, as we pass across the tracks of time and come on Calvary, we may say: "It was a distinct act that put away sin, but it is also a drop from the very heart of the Eternal, and the tide of sorrow that passed over the heart of Jesus is a tidal wave out of the redeeming heart of God which must always feel so, until this poor world sings, until it is redeemed."

III. One point more: This vision reminds us that we belong to him. We have a regiment in our country called the King's Own. They are very proud of their title. The name is an incentive for them to live up to it; and the blood of Christ not only put away sin, but bought us. Bought you, young brother; bought you, young boy; bought you to be his own. Bought you, man of business; just as certainly as you are wont to buy and sell, Christ went into the market place, where we stood to be sold, and bought us "with a price," for God the Father, that we should henceforth glorify him in our body and spirit, which are his.

Turning now for my final appeal to you who have entered into the spirit of my text, and who know that you have been bought by Jesus Christ for God's use in the world, I would ask if you are living every day under the power of that thought? Because, if not, be quite sure that you are defrauding God of his rights. Run your mind through the various departments of your life, and as each passes in review ask yourself whether you are spending your days as an autocrat, as master of your possessions, or are recognizing that you are but a servant put into possession and that you will have to give an account of all to the rightful Owner?

(1) Take, for instance, your use of money. Many people look at money as being absolutely at their own disposal. If they like to spend it upon their families, their thirst, on betting and gambling, on fine houses, yachts, or estates, they think that they are perfectly justified. But it is not really so. If a man understands that Jesus Christ is his supreme Master, he must remember that the slave has no proprietorship in his own earnings, but must hand them over at once at the end of the day unto his master. Or, at least, he must ask the owner's permission as to the manner in which they are to be appropriated.

(2) Test yourself by your daily business. When you go forth to work in the morning, is your one thought to get through as soon as possible; or do you understand that that work is part of your opportunity to serve God?

(3) Test yourself by the members of your body. Your hands have been purchased by the precious blood of Jesus that they should do strong, beautiful work in the world; your eyes were purchased by the blood of Christ that they might run over with tears of compassion and pity, and fill with love or joy; your feet were purchased that they might go on errands for God which he will not send the angels to perform; your body was bought by the blood of Christ that it might be the temple, not of unclean desires, but of the Holy Spirit who dwells within it.

In Isaiah's prophecy we are told the time would come when the children of a regenerated Israel would write upon their hand the words, "I am the Lord's." Isa. 44: 5. How good it would be as you retire from this service to write upon every department of your life, and every member of your body those same memorable words that you might be through and through a slave of God, as Paul was constantly calling himself. Nothing less than this will fulfill the great purpose of the redemption wrought by Jesus Christ on the cross and manifest in symbol on the throne. You leave this congregation, therefore, either denying the purchase money of Christ and living your own life, or saying with Paul in the midst of the storm, when death seemed imminent, "Whose I am, and whom I serve."—Rev. F. B. Meyer, London, England.

THE BEAUTY OF TIMELINESS.

Text: "He hath made everything beautiful in his time."—Eccles. 3: 11.

The text is the sentiment of an artist and as such, and for itself, it is worthy our study.

I. The mission of the artist is to study the beautiful; to labor to perfect himself in its representation.

We all know there is beauty in color and in combinations of colors. It is this we speak of as the charm of certain gems. It is this which gives some flowers their chief attraction—their coloring; the blush of the hawthorn hedge; the blue of the wild violet, as it creeps across the green carpet of the woods; the golden glory of the goldenrod, and the snowy patches of the waterlily, "modest princess of the water's rim."

That there is beauty in color, and that such beauty has an educational value, Frederick Froebel knew, when he urged mothers to soothe their children by the sight of many colored balls, known as "gifts." Excellent substitutes for Froebel's "gifts" we have in boxes of celluloid balls of various hues now sold in almost every notion store. A child will rest content and quiet for hours just feasting his vision on these balls, drinking in the beauty of color.

We all know there is beauty in symmetry of form; whether it be the human body, as

in the sculptures of the Greeks; or in architectural art, as in great cathedrals, like those of Cologne, Strasburg and Milan.

We all know that there is beauty in harmony of sound. We recognize it in the hum of insects, "the shrill complaining sweetness of the cricket;" the ripple of water, the falling of cascades, the lisping of the waves along the pebbly shore; in the warbling of birds; in the melancholy sigh of the wind among the pines; in the hoarse thunder as it echoes among the cloudy caverns; in the notes of musical instruments; most perfect of all, in the notes of the human voice.

We know there is beauty in motion. The motion of the fish in its element is full of beauty. The mysterious rapid movement of the serpent is beautiful for its very gracefulness if we could separate it from the natural antipathy we have for the species. The ceaseless rolling of the river to the sea; the planets that move in silent majesty along their immeasurable orbits—these are beautiful to the degree of sublimity.

But it takes a finer eye—certainly a finer mind—to recognize beauty in order. What is finer than the orderly array of a regiment of soldiers keeping step as one man to martial music, keeping step as one man even when the music has ceased? The child's eye is taken by the colors of the uniforms, the flashing arms, the waving plumes, and all that; the mature mind sees beauty most in the orderliness of it all. When a man's mind and soul are fully developed, he will come to see beauty in that which never attracted him before. The beauty of orderliness has never entered some minds. They are still in the cradle of art. By and by let us hope all men will come to such a development of esthetic and ethical taste as to see beauty in order, and law, and love, and life, in the higher things that make life; color does not make life, neither does form, or sound, or motion, save as motion is expressive of some impulse of the soul.

II. When men are full grown, they will come to see the beauty that inheres wholly in the invisible. Here is where art ends and religion begins. Here is where religion becomes the highest art, the art spiritual, the art divine. He is an artist in the highest sense who sees the beauty of holiness, the beauty of worship, the beauty of truth, the beauty of patience, the beauty of moral courage and sacrifice.

III. I have chosen a text which directs us to look for beauty in a direction in which many are blind. The text says there is beauty in timeliness. It says everything is beautiful in its time. In the preceding verses we learn that everything has its appointed time; and, therefore, everything has in it a possible beauty. If this is a correct philosophy, and we accept it, it will change our views of many things. It will veritably transfigure the world.

1. Summer is beautiful, when June lays upon the brow of earth a crown of cloudless glory; when

"The lily blows
A bugle call of fragrance o'er the glade,
And wheeling into rank, with plume and spear,
The harvest armies gather on parade."

2. But how about winter? Is it beautiful when the north wind smites us with his icy sabers fashioned in Arctic zones? Is it beautiful when trees are bare and stretch their leafless arms toward the bleak sky that has no teardrop of pity, no gleam of cheer? Yes, even winter is beautiful. There is no beauty in winter when it comes before its time, in autumn, while we are unprepared for it, or when it comes late in spring and smites with death the infant buds of orchard and garden. That is winter out of time. The beauty of winter is in its timeliness, and in that it serves a wise purpose in nature.

3. There is beauty in life; but is death beautiful? It seems almost never so. Yet in its proper time even death is beautiful. You have heard the poem, "How beautiful is sleep!" but even the beauty of sleep depends upon its timeliness. After a day's labor, when "silence is brooding like a gentle spirit o'er a calm and pulseless world," sleep is beautiful. That is the time for sleep. But it is not so beautiful to see a man sleep in church, or a sentinel sleep at his post. Now, death is like that. It is as natural to die as to sleep. There is as surely a time to die as there is to sleep. When is that? We do not know. How is it determined? We do not know. Sometimes it appears to us that years determine the boundary of life. We see some of our friends fulfilling literally the Scriptural prediction: "Thou shalt come to thy grave as a sheaf of corn fully ripe." Of them it may be said:

"Life's work well done,
Life's race well run,
Life's crown well won—
Now comes rest."

If ever death is beautiful, it is then, for we recognize it as a timely thing. It is like the setting of the sun which has lighted well the day of labor. It is like the falling of a parent tree in the midst of trees which it has sheltered, and which it will enrich by its own death. It is as if the well-worn body broke the withered husk and let the spirit free. Is not that beautiful.

But often the number of years does not determine the boundary of life. Children and youth die before they have fairly begun to live. If it is time to die when we reach the threescore and ten or fourscore, what of those who die before they reach a single score? Is not their death untimely? Wait. It may be that quite another matter determines the timeliness of death, namely, the accomplishment of the work God gives us to do. When that is done, it may be our time to cross the silent sea. That did not seem a beautiful death when the youth of twenty was shot in the forehead at Fredericksburg, and fell, and was buried uncoffined in an unknown grave. Yet I have thought the lines addressed to a bereaved father in "Macbeth" may apply to him:

"Your son, my lord, has paid a soldier's debt:
He only lived but till he was a man;
The which, no sooner had his prowess confirmed
In the unshrinking station where he fought,
But like a man he died."

As one says, "Some of us finish our day's work earlier than others. One man goes home at three o'clock in the afternoon; another labors on till six, and still another toils till late at night. The man who finishes his work at three has done his day's work, just as truly as the man who does not leave his desk or bench till ten. Some of us finish our life tasks earlier than others." Then the Master calls us home. And is not the home-coming beautiful? "He hath made everything beautiful in its appointed time."

IV. There is one word more that means much, that you may not have noticed. I will indicate it by emphasis, "in his time;" not in our time always are things beautiful, but always in his time. What different lives we would lead, what different thoughts we would cherish, if we only had reference to his time. His ways are above our ways. We want our time and our ways, but all things are not wise in our ways, but they are in his. We are commemorating the birth of Christ. We hear Christmas sermons, and sing Christmas songs, and look at Christmas pictures, but the most eloquent tongue, the most gifted mind, the most skillful brush, are altogether inadequate to describe the beauty of the Incarnation. In some form or other it has been the theme of all art, yet there is something in our minds—something in every Christian's spirit that apprehends Christ, which has never yet been expressed or portrayed. Who can tell all the beauty of that life? "It would take a Christ to paint a perfect Christ." So wonderful, so beautiful, so timely! He came "in the fullness of time." It was the fullness of need. It was the fullness of opportunity. It was the fullness of preparation. It was the fullness of expectancy. It was the fullness of prophecy. That is why the birth of Christ was beautiful. It was "a gleam from the immensities giving sacredness to life." It was a hand from heaven reached down to uplift man to God. Dreamed of by sages, foretold by prophets, longed for by saints, he came. "Sandalled not with sheen of silver, girded not with gleaming gold," but in the beauty of holiness, in the beauty of radiant divinity, in the beauty of spotless humanity, in the beauty of eternal timeliness, he came, to show men how to live, and to tell us we need not die.—Rev. Charles C. Albertson, D. D., Rochester, N. Y.

A MAN'S STRENGTH.

Text: "As the man is so is his strength." —Judges 7: 21.

Zebah and Zalmunna, princes of Midian, had been captured by Gideon. They confessed that they had slain certain Israelites who had sought shelter in the mountains of Tabor during the time of the Midian oppression of Israel. For this crime Gideon commanded that they be put to death, and that his oldest son, Jether, might have the distinction and honor of slaying two of the chief enemies of Israel, he commissioned him to be the executioner. But Jether drew not his sword; "for he feared because he was yet a youth." The sentiment prevailed in that day that death, in the time of war, was honorable in proportion to the rank of the person by whom the deadly blow was inflicted. The Midianitish princes were pleased that Jether declined his father's order. They felt that it would be more honorable to die by Gideon's hand than by that of a youth who had won no personal distinction. Then, doubtless, they realized that the strength and skill of Gideon would inflict such a blow as would make death less lingering, if not less painful, than it would be as the result of the nervous and weaker blow of Jether. So they appealed to Gideon: "Rise thou and fall upon us, for as the man is, so is his strength."

Dropping at once the historical incident, I take as my text this sentence, uttered by the doomed princes of Midian: "As the man is, so is his strength."

I. First, as the man is in his life purpose, so is his strength. We live to purpose when we live for a purpose. "This one thing I do," is the motto of the men and women who live the best lives, and who do the best work and the most of it. "Purpose," one says, "directs energy and makes energy." When the archer sees the target he stretches the bow. Vision in the eye means tension in the arm. The picture that glows on the canvas has first been a glowing fact in the heart of the artist. Beauty is prior to the brush. Purpose, ideal, vision—these are always and everywhere the condition of strength and the measure of power.

II. Second, as the man is in the thoroughness of his equipment, so is his strength. There is peril to young people in their passion for immediacy, in their sensitiveness to the interest of the passing hour, in their very eagerness to do. Preparation for your life work is essential, and the years spent in that preparation are among the most important and resultful years of the whole life. In counseling the Greek generals with reference to the war upon which they were to enter, Nestor said: "The secret of victory is getting a good ready." John Milton spent thirty-four years in getting ready to write the poem which the world will never let die. Equipment is a determining factor in life. It must cover the whole personality, the physical and mental and spiritual.

The body must be cared for. It is a redeemed body. It is the temple of the Holy Ghost, it is the vehicle of the soul. Any habit of life, any physical indulgence or appetite which would in any degree weaken the body or mar its beauty is a sin.

The mind must be trained. All things

being equal, it is the one who knows how who best accomplishes his life purpose. The cultivation of the mind is part of the duty of a holy life.

Above all, there must be the cultivation of the spirit. This demands purity of heart. The pure in heart see God. One can so cultivate the love of the pure as to feel so much at home among the things that are pure that he will feel orphaned and lonely when the pure is absent. The heart may ever be garbed in the white robes.

Every woman has the wish to be beautiful. It is normal. It is instinctive. It is right. The secret of beauty is purity of heart. I do not mean beauty in that narrow sense in which a pretty face is called beautiful. I mean something deeper than that and more genuine. I mean that beauty which secures lasting admiration and continues to win the world long after the face has withered and the luster of the eye has grown dim. I mean the inner beauty of the soul, loveliness of character.

There is only one way to that beauty which makes men strong and women regal, and that is through the culture of the inner life.

This cultured inner life will be sensitive to the leadership of God, will be quick to understand and prompt to act when he calls. This is your equipment: Every fibre of your body, every faculty of your mind, every force of your spiritual being so dominated by the divine Spirit, that you will be continually in touch with God, and responsive to his calls.

III. Third, as the man is in the intensity of his life, so is he. An intense life is a strong life. There must be intensity of conviction, conviction as to truth and righteousness, a conviction that will hold us with a grip that has in it the very pressure of God, and that will move us onward with a momentum that has the very irresistibleness of God in it. We need the Joseph conviction, that will cry out in the presence of every temptation, "I cannot"; and we need the Pauline conviction, that will meet every duty with the thought, "Woe is me if I do it not." Conviction is the nitric acid that turns the glycerine into dynamite. The men and women of dynamic power, the men and women who have revolutionized society when it needed revolution, who have imparted noble impulses to their fellows, who have been giant forces in this world's life, have been men and women of intense conviction.

There must be intensity of zeal. Man is at his best when he is enthusiastic. Then only can he achieve. Success is simply a short way of spelling incineration. Passion is the vestibule to every temple of achievement. The men and women who have been swept by some mighty emotion have glowed as beacon lights on the highways along which the world has moved forward. Every great movement among men has been the triumph of enthusiasm.

IV. Finally, as the man is in the integrity of his personality, so is he. Being is everything. It conditions happiness; it determines and measures service. A man's happiness depends upon what he is in himself. A man's service to others is conditioned upon what he is in himself. Being is basal to doing. As the speed of the electric car is determined by the energy stored in the power house, as the power of the piston rod is determined by the push of accumulated steam, so personal power is determined and measured by character.

For thirty years men have been studying D. L. Moody to find what was the secret of his power. Some thought they could account for his power by his earnest, fervent, passionate spirit, but the world has come to know that his power was in his character. It was goodness, and sincerity, and love, glowing and throbbing in thought, and word, and act, that made D. L. Moody the power that he was. This is supreme power—a character indwelt with the divine Presence, and radiant with the divine holiness.

Jesus Christ is at once the ideal and the inspiration of such a character. Our ability to realize the ideal is dependent upon the inspiration of the indwelling Christ. We can never become Christlike by copying Christ. Men study the earthly life of Jesus, admire its simplicity, and beauty, and tenderness, and resolve to be like him. They try to be, and fail. That is salvation by example, and it is always a failure. The goodness that comes as the result of the imitation of another, even of the best, is cold and mechanical. It does not sparkle. It is an accomplishment rather than a genius. What we need, first of all, is not to try and act like Jesus, but to have the same divine Spirit working at the core of our lives that worked at the core of his. Let the Holy Spirit form the living Christ in your heart, and all the Christ graces of character will appear. Let Christ dwell in your heart, and so touch with his divine presence all the forces of your being, that your character will become radiant with the beauty of his purity, and love, and kindness.—Rev. John F. Carson, D. D.

SENSE ENOUGH TO VOTE.

Mrs. Harriet Beecher Stowe, of whose book it is said that it was the first draft of the Emancipation Proclamation; of whom a Conferate general said gallantly, "Lee surrendered to Mrs. Stowe at Appomattox"—Mrs. Stowe, who could not drop a ballot into politics, but who dropped in a book that outweighed a majority of the ballots of that day—Mrs. Stowe, on her Florida plantation, said to her uneducated negro servant, who had at least a legal right to vote, "Sambo, don't you think I ought to have a right to vote as well as you?" He replied, "Law, Missus, does you think women has sense enough to vote?" I am not arguing here for woman's suffrage, but I am asking that those who vote, whether men or women, black or white, native or foreign, shall have "sense enough to vote."

Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Schweir, Mt. Lebanon, Syria.

Matt. 3: 12—"He will thoroughly purge his floor."

Like the winepress the threshing floor is still a prominent feature in agricultural life, and an important local landmark throughout Syria and Palestine (I Chr. 21: 18; Jno. 6: 11; II Sam. 6: 6).

In some districts a row of a dozen or more of threshing floors are constructed on the outskirts of a village, in others it is a single threshing floor, situated at the top or side of a hill. It is circular in shape, sunk to a depth of two feet below the general level, or else girt about by an embankment of two feet above ground.

It is about twenty or thirty feet in diameter and as far as possible swept clean. The sheaves of wheat or barley are spread on it, within the circular edge. Then oxen or horses are brought in to crush the sheaves, either by the sheer treading or tramping of their feet, as is implied in Deut. 25: 4; I Cor. 9: 9, or in addition the drawing over them of a flat wooden instrument four by five feet and three inches thick, studded on the lower side with hard or basalt pebbles so as to resemble teeth, which cut, crush, or break the straw more easily and quickly than the mere treading by the animals' feet. This instrument is doubtless referred to in Isaiah (21: 15) and in the original of Jud. 8: 7, and is now called "mowraj" or "nowraj."

When this threshing, crushing or breaking is completed, then we have a heterogeneous mass of grain, straw and chaff apparently hoplelessly and inextricably mixed beyond separation and indeed the golden grain is least apparent.

The mixture then is piled into a cone and we begin to wait "for God and the breeze." When the former sends the latter, the owner or his representative takes now the shovel pure and simple and then the "midry" which is a shovel provided, not with a pan, but with four or five prongs, so as to suggest a huge fork. With either of these instruments, translated "fan," the heap is tossed up in the air, the precious grain falling straight down at the laborers' feet, while the straw is driven far to the edge of the floor and the chaff still further, beyond the edge, by the God-sent breeze. In due time the separation or the purging is complete, the grain is carried home and safely stored up for use, the straw or tibn, which is made up of the broken stalk, is also taken care of for the cattle, while the chaff, which had enveloped the grain and which peasants apparently have no use for, is duly burned to prevent it from being blown by the wind to and fro (Psalm 1: 4) into the houses.

No fault need be found with the word "purge," but it is interesting to notice that in the Arabic translation it appears as "pick," thus suggesting or implying unerring individualizing, a careful separation as it were of one at a time and not in mass.

TRUST.—Psa. 34.

Through all the changing scenes of life,
In trouble, and in joy,
The praises of my God shall still
My heart and tongue employ.

Oh magnify the Lord with me,
With me exalt his name!
When in distress to him I called,
He to my rescue came.

This metrical setting of the thirty-fourth Psalm first appeared in the New Version of the Psalms of David, by N. Tate and N. Brady, published in 1696. In its original form it contained eighteen stanzas of four lines each, but in order to adapt it to use at the present time many different portions of it have been selected, making cantos of varying length. The hymn is an expression of trust in God, and a thanksgiving for the help which never failed to come when it was most urgently needed. In the book of records kept for the Metropolitan Tabernacle Church in London there is found the entry for January, 1861, in these words: "This church requires £4,000 in order to pay for the new tabernacle; and we the undersigned, not knowing where it will come from, fully believe in our heavenly Father that he will send it all to us in the proper time, as witness our hands." Then follows a long list of names of deacons and elders, with those of several devout women and a host of praying men, headed by the large, broad hand of the pastor. Two months after, about twenty pages further on, is this record in the same volume: "I, Charles Haddon Spurgeon, who am less than the least of all saints, set to my seal that God is true, for he has supplied us with all this £4,000." And then follows a fresh minute: "We, the undersigned, hereby declare our confidence in almighty God, who has done to us according to our faith, and sent us, even before the time when we needed it, all that was wanted. We are ashamed of ourselves that we ever had a doubt, and we pray that we may always confide in him all things henceforth and for ever." And that record is signed by many faithful men and women, some of whom wrote their names with tears in their eyes as they remembered their fears. This story is remarkable for two things, and not just for one only; it illustrates the dauntless courage of a serene confidence in the Lord of hosts; but in addition to that, it illustrates the thoughtfulness of grateful hearts in acknowledging what God had done when he showed he had done it.